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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LIV.

The ninth commandment, which we are now to consider, is—"Thou shalt not bear false witness against thy neighbour." This commandment "requireth the maintaining and promoting of truth between man and man; and of our own and our neighbour's good name, especially in witness bearing." The requisitions of the precept before us, as here stated, will form the subject of the present lecture: and the first thing to be considered, because it is fundamental in the whole of the discussion, is the nature and obligation of truth.

The meaning of some words is so plain and obvious, that it cannot be made more so—It is, I think, scarcely practicable to give a definition of truth, that will impart a clearer idea of it than is conveyed by the word itself. "Truth, says Locke, is the joining or separating of signs, as the things signified agree or disagree." Johnson's definition is more plain and popular. He says it is "the contrary to falsehood; conformity of notions to things; conformity of words to thoughts."

Those who maintain that the foundation and sanction of all virtue is to be found in *utility* alone, relax the obligation of truth, to a degree that to me appears highly exceptionable and dangerous. In many instances it is not easy, and in some utterly impracticable, even for a well informed and conscientious man, to say what *utility*, taken, as it must be here, in its large sense, as relating to the *general good*, does really dictate: and to leave every man to speak truth or falsehood, on every emergency, according to his own views of what will, on the whole, be for the general benefit, is to rest a virtue of the highest importance on a very uncertain and slippery foundation. I mention this, my young friends, because some writers on morals, who have fame and fashion on their side, have actually weakened the obligation of truth, as I apprehend, to a very dangerous extent, pleading *utility* as the justification of their doctrine.

It is *in the nature and will of God*, that we find the true foundation, obligation, and standard, of every thing that deserves, in a moral sense, the name of *virtue*. It is the highest honour, true happiness, and indispensable obligation, of every moral being in the universe, to be and act, in moral concerns, like his Maker—to the utmost extent of the faculties which have been bestowed upon him. "Be ye holy, for I am holy," is our Crea-

tor's explicit command; and to be like our "Father who is in heaven," is, by our blessed Saviour, proposed as the high consideration, by which our conduct should be directed and governed. Now, it is the character of God, an essential attribute of his nature, "that he cannot and will not lie." Neither is there any one thing which is represented in holy scripture as more hateful to God, more the object of his abhorrence, or more certainly subjecting the offender to his severe displeasure, than every species of falsehood and deceit. He declares that "all liars shall have their part in the lake which burneth with fire and brimstone; this is the second death." He requires "truth and uprightness in the inner man." And it was the emphatic commendation of Nathaniel by our Redeemer—"Behold an Israelite indeed, in whom there is no guile."

You will find indeed in the sacred scriptures, several examples of good men who, under the force of temptation, or through the remainders of depravity, violated truth; and their guilt in this respect is not always explicitly stated, in the places where their sin is recorded. But in every instance their guilt is implied, and never extenuated; and in some cases, as in those of Abraham and Jacob, the punishment which followed their crime, is narrated at length. Abraham was put to shame before Pharaoh and Abimelech, and received reproof from both; and Jacob was long an exile, was deceived and imposed on by Laban, and lived for many years in constant dread of his brother Esau —all as the consequence of his own and his mother's falsehood and deception.

Having made these general remarks on the nature, foundation, and obligation of truth, I shall give you some quotations from an author whose views entirely accord with my own: and I do it for the twofold reason of availing myself of his authority, and of expressing my thoughts at once compendiously and with entire perspicuity. You will be careful to notice, that there are other *signs of thought* beside words, and that whatever be the sign, the obligation of truth is the same.

"Instituted signs are those that have no other connexion with the thing signified, than what has been made by agreement; as if two persons shall agree between themselves, that if the one wants to signify to the other at a distance, that he wishes him to come to his assistance, he will kindle a fire upon a certain hill, or hang out a flag upon a certain pinnacle of his house, or some part of his ship. Words and writing are properly instituted signs, for they have no relation to the thing signified, but what original agreement and long custom has given them.

"Customary signs are no other than instituted signs which have long prevailed, and whose institution has either been accidental or has been forgotten. It is also usual to apply the word customary, to such signs as depend upon the mode and fashion of particular countries. There are some signs and postures, which though they may seem perfectly arbitrary, have obtained very generally, perhaps universally, as bending down the body, or prostration, as a sign of respect and reverence; kneeling, and lifting up the hands, as a sign of submission and supplication.—Perhaps both these are natural, as they put the person into the situation least capable of resistance.

"Sometimes there is a mixture of natural and instituted signs, as if a man sends a pair of wings, or the figure of them, to a friend, to intimate his danger, and the necessity of flying.

"In the use of signs, the great rule of sincerity is, that wherever we are bound, and wherever we profess to communicate our inten-

tion, we ought to use the signs in the least ambiguous manner possible. When we have no intention, and are under no obligation to communicate any thing to others, it is of small moment what appearances are; it is their business not to make any unnecessary or uncertain inferences. A light in a house, in the middle of the night, will perhaps suggest most probably, to a traveller accidentally passing, that there is somebody sick in that house; yet perhaps it is extraordinary study or business, that keeps some person awake.

"Nay, when there is no obligation to give, nor any reason for the party to expect true information, it is held generally no crime at all, to use such signs as we have reason to suppose will be mistaken; as when one who does not desire to be disturbed keeps his chamber close shut, that people may conclude he is not there. When a general of an army puts a fire in his camp, to conceal his march or retreat. And probably none would think it faulty, when there was an apprehension of thieves, to keep a light burning in a chamber, to lead them to suppose the whole family is not at rest.

"There are some who place in the same rank, evasive phrases, when there is an apparent intention to speak our mind, but no right in the other to obtain it. Such expressions may be strictly true, and yet there is all probability that the hearer will misunderstand them. As if one should ask if a person was in any house, and should receive for answer, he went away yesterday morning, when perhaps he returned the same evening. I look upon these evasions, however, as very doubtful, and indeed rather not to be chosen, because they seem to contain a profession of telling our real mind.

"Some mention ironical speech as an exception to the obligation to sincerity. But it is properly no objection at all, because there is no deception. Truth lies not in the words themselves, but in the use of them as signs. Therefore, if a man speak his words in such a tone and manner, as that the hearer immediately conceives they are to be taken in an opposite sense, and does really take them in the sense the speaker means them, there is no falsehood at all.

"Mr. Hutchinson, and some others, allow a voluntary intended departure from truth, on occasion of some great necessity, for a good end. This I apprehend is wrong; for we cannot but consider deception as in itself base and unworthy, and therefore a good end cannot justify it. Besides, to suppose it were in men's power on a sufficient occasion to violate truth, would greatly destroy its force in general, and its use in the social life.

"There are two sorts of falsehood, which, because no doubt they are less aggravated than malicious interested lies, many admit of, but I think without sufficient reason.

"1. Jocular lies, when there is a real deception intended, but not in any thing material, nor intended to continue long. However harmless these may seem, I reckon they are to be blamed, because it is using too much freedom with so sacred a thing as truth. And very often such persons, as a righteous punishment in Providence, are left to proceed further, and either to carry their folly to such excess, as to become contemptible, or to go beyond folly into malice.

"2. Officious lies, telling falsehoods to children, or sick persons, for their good. These very seldom answer the end that is proposed. They lessen the reverence for truth; and, particularly with regard to children, are exceedingly pernicious; for as they must soon be discovered, they lose their force, and teach them to deceive. Truth and authority are methods infinitely preferable, in dealing with children,

as well as with persons of riper years." * * * *

"A question is often moved in morals, how far it is lawful to deceive an enemy? especially if we hold the general and universal obligation of truth. To this it may be answered, in the first place, that we may certainly, with great justice, conceal our own designs from an enemy—as indeed we may generally from friends, by silence, and guarding against every circumstance that may betray them. Neither do I think there is any thing at all blame-worthy in a general of an army using ambiguous signs, as feigned marches of a part or the whole, putting up lights or such things, because after a declaration of war, he does not pretend to give information to his enemy of his motions; nay, it is expected on both sides that they will do the best they can to overreach one another in point of prudence. Yet I can scarce think it right to employ people to go to the enemy, and professing to be sincere, tell direct falsehoods, and deceive them by that false intelligence."

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"All proposals tending to peace ought to be made with the greatest sincerity. Of all deceits in war, the most infamous is that of making a treaty, or asking a conference, only to take the advantage of one party to destroy him by assassination; or by breaking a truce to fight with advantage."*

Thus it appears, that "in maintaining and promoting truth between man and man," whether it be in common conversation, or in our promises, oaths, bargains or contracts, and whether the method of expressing our thoughts be by words, or by other signs or tokens, we are to observe a strict veracity; and that even toward an enemy, we are not to make use of falsehood, although we may lawfully conceal the truth, either in whole or in part, when he has no right to expect that we should make it known.

It remains to consider how we are to maintain and promote our own and our neighbour's good name, especially in witness bearing.

1. We ought, in our own case, justly to estimate the value of a good name; and consider what we may do, and what we may not do, in order to preserve it. "A good name, says Solomon, is better than precious ointment;" and he elsewhere declares that "it is rather to be chosen than great riches." Without a measure of the confidence of those among whom we dwell, we can neither do them good nor be happy ourselves. Whatever is said or done by a man whom we distrust, stands for nothing in our estimation; and it does not belong to human nature to have inward satisfaction, when this distrust becomes universal. A reputation for integrity, therefore, is of inestimable value to every man, and he ought to regard it as above all price. But beside *integrity*, a character for benevolence, and for activity in lawful business, and in doing good to others as we have opportunity, increases our own happiness, and greatly enlarges our sphere of usefulness. Your first concern, therefore, my young friends, should be to *deserve* the esteem and affection of others, and your second, to *preserve* it when acquired. I would be far from directing you to aim at popular applause, or what the world calls fame. This often proves a most dangerous snare, and is contrary to the very spirit of the gospel. Your primary object should be to please God: and if you do this, you will not fail to secure the approbation and friendship of the good and virtuous, and ultimately to obtain more of the confidence, and even the applause, of the world at large, than by any other course.

* Witherspoon's Moral Philosophy.

When a man is believed to be thoroughly conscientious in all he does, bad men as well as good, will choose to commit their dearest interests to his management, rather than to any one of a different character. It has been well said by the author already so largely quoted, that "it is not a contradiction, but perfectly consistent to say, a man should be tender and even jealous of his character, and yet not greedy of praise. There is an amiableness and dignity in the first, but a meanness and littleness in the last." But with every real Christian, the strongest of all motives to preserve his character from stain, will be a desire not to bring a reproach on his profession—not to do injury to the cause of his dear and adored Saviour. This he will dread more than death itself.

It should be remembered, however, that it is not possible for a Christian altogether to escape the reproach of an ungodly world; and that temptations to endeavour to escape it, by unlawful compliances, will ever be among the most insidious and powerful, with which the disciple of Christ will have to contend. Our Redeemer has given us fair warning on this subject—"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my sayings they will keep yours also." In every age of the world, the trial of "cruel mockings," has been one which the stedfast, consistent and zealous Christian, has had to endure: and he could not endure it, were he not sustained by the testimony of a good conscience, the known approbation of his God, the sympathy and prayers of his fellow believers, and the prospect of the acquittal and honour which he anticipates in the day of final retribution.

A defence of our good name, when it is assailed by slander or false accusation, and when defence may probably be effectual, is not only lawful but an incumbent duty. "There may be cases," says Dr. Witherspoon, "where vindications may be necessary and effectual, but they are not many. And I think I have seen in the course of life, reason to make the following distinction. If the accusation or slander be special, and relate to a particular fact, fixed by time, place, and other circumstances, and if it be either wholly false, or essentially mistaken in its nature and tendency, the matter may be explained, and justice may be done. But if it be a general character, that happens to be imputed to a man, he ought to attempt no refutation of it, but by conduct: the more he complains of it, the more he speaks of it, the more he denies it, it will be the more believed. For example, if it be affirmed that a man spoke profanely in a certain company, at a certain place and time, when he was not present at all, it may be easily and completely refuted; but if he is accused of being proud, contentious, covetous, or deceitful, although these accusations are pretended to be supported by a train of facts, it is better to let them wholly alone, and suffer his conduct to speak for itself. There are instances in history, of accusations brought with much plausibility, and urged with great vehemence, which yet have been either from the beginning disbelieved, or by time confuted; which occasioned the Latin proverb, *Magna est veritas et prævalebit.*" *Great is the truth and it will prevail.*

In defending ourselves against attacks on our character, we may lawfully refer to commendable actions performed by ourselves, and

to other circumstances and considerations, which it would otherwise be vainglorious to recite. We have the example of the apostle Paul for this. But we ought ever to do it, as he did—evidently with a concern for the honour of our Christian character and profession, rather than with a view to self-exaltation. The apostle, in his second epistle to the Corinthians, says, "in nothing am I behind the very chiefest apostle;" but he immediately adds—"though I be nothing." And in a previous letter to this same church, he had, in the spirit of true humility, told them, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am."

Except in a plea against slander, there are few cases, indeed, in which we should make any attempt to promote our own good name, in any other way than by zeal and activity in doing good. In all cases, the trite maxim is just, "that actions speak louder than words," but in no case is it so applicable as in that which we consider. Self-praise is even worse than nothing—it is a sad blemish in a man of real merit, and is commonly so considered. He who proclaims his own good deeds, will find them far less proclaimed by others, than if he had been entirely silent. Vanity and boasting are like Solomon's dead flies in the ointment of the apothecary; and he might have had a reference to the very case in hand, in adding as he does,—"so doth a little folly him that is in reputation for wisdom and honour."

2. We are to endeavour to promote our neighbour's good name, as well as our own. We here need no other rule, if we would faithfully apply it, than the general one, of doing as we would be done by. Yet I am ready to believe that this rule is never more frequently and palpably violated, than in the matter of treating our neighbour's character and reputation, as we would wish him to treat our own—The number of those who do this, is, I fear, very small. The violations of the rule will be considered in the following lecture: and in the mean time, in speaking of the positive duty, it may be sufficient to remark, that while we avoid all flattery, as dangerous to our neighbour's virtue, we should prudently and seasonably commend, and sometimes even applaud him, for worthy actions, that he may be encouraged to continue to perform them; and thus not only preserve, but increase the reputation and influence which he has acquired. A virtuous but diffident youth, by being discreetly commended and encouraged, may be led forward to exertions and usefulness, of which the world might otherwise have been deprived, and which may greatly redound to his own honour and happiness. In like manner, when we perceive any thing in our neighbour which is injurious to his good name, we should apprize him of it with meekness and love. This is sometimes a difficult duty to perform, in such a manner as to do good and not evil. Yet it is one which we must not neglect. The expressions of Solomon on this subject are remarkable—"Open rebuke is better than secret love. Faithful are the wounds of a friend—He that rebuketh a man, afterwards shall find more favour, than he that flattereth with the tongue." Fill your hearts with kindness, and your eyes with tears, my young friends, when you tell a man of his faults, and you will very rarely offend him—Often he will thank and love you for your fidelity.

It is a sacred duty to defend the character of an absent individual, when we know or believe him to be innocent of the crimes, or offences, with which we hear him charged. Silence, in such a case, is really to make ourselves a party

with the false accuser. We ought moreover freely to admit the merit of others, and duly to applaud their worthy deeds: and unless duty forbids, we should be silent in regard to the infirmities and blemishes of those, of whom we have occasion to speak. I have said we should do this, unless duty forbids it; for there may be cases, in which we ought to warn an unsuspicious person of his danger, when we perceive that he is about to put himself into the power of one whom we know it is perilous to trust: and on whatever occasion, when properly called on to declare what we know of a man's character, we ought to do it faithfully. But in all other cases, it is a Christian duty to be silent, in regard to the imperfections of character; and even when mentioned by others, we ought to extenuate them, as much as truth and duty will permit.

The answer of the catechism we consider mentions "witness bearing," as an occasion on which we are "especially" to be cautious of uttering nothing but the truth. As we have heretofore treated of this particular, it is not necessary to enter far into the subject now. But it cannot be improper to remind you, that as a violation of truth is in all cases a heinous sin, so it is one of the most awful kind, when speaking under the obligation of a solemn oath—To prevaricate *then*, is to make an abjuration of "the help of God"—to renounce all claim to his protection and favour. When called to give testimony on oath, every thing should be said with recollected thought, and every word that is spoken should, if possible, be considered before it is uttered. No wishes or inclinations of our own, no partiality, favour, or affection to a friend, and no dislike or hatred of an enemy—in a word, no prejudice of any kind, should be permitted, so far as we can help it, to give its colouring to what we say "in witness bearing." It is the tremendous declaration of the Most High—"I will be a swift witness against false swearers, saith the Lord of Hosts."

WITHERSPOON ON REGENERATION.

(*Continued from p.* 9.)

I cannot propose to enumerate all the objections, or rather, all the forms in which objections may arise in the sinner's mind, when struggling against conviction; but I shall mention a few of them, and show what it is that must put them to silence.

1. Perhaps the sinner will say, alas! why should the law be so extremely rigorous, as to insist upon absolute and sinless obedience? Hard indeed, that it will admit not of any transgression, any omission, the least slip, or failing or frailty, but pronounceth so severe a sentence, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."* But consider, I pray you, what is the law, and who is the author of the law. The sum of all the commandments of the law is, "To love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." Is this unreasonable? or, is it too much? Is he not infinitely amiable, and absolutely perfect? Is he not the just and legitimate object of supreme love? Is not every defect of love to God essentially sinful? and can it be otherwise considered? He is a God of truth, who will not, and who cannot lie. He must therefore assert his own majesty and right, and say, as in the prophet, "Is there a God besides me? yea, there is no God; I know not any."† A discovery of the glory of God at once silences this objection, and shows that he asks but his due; and as he is the unchangeable God, any

* Gal. iii. 10. † Is. xliv. 8.

abatement in the demands of the law, not only would be unreasonable, but is in truth impossible.

2. Again the sinner will perhaps say, "But why should the sentence be so severe? The law may be right in itself, but it is hard, or even impossible for me. I have no strength: I cannot love the Lord with all my heart. "I am altogether insufficient for that which is good." Oh that you would but consider what sort of inability you are under to keep the commandments of God! Is it natural, or is it moral? Is it really want of ability, or is it only want of will? Is it any thing more than the depravity and corruption of your hearts, which is itself criminal, and the source of all actual transgressions? Have you not natural faculties, and understanding, will, and affections, a wonderful frame of body, and a variety of members? What is it that hinders them all from being consecrated to God? Are they not as proper in every respect for his service, as for any baser purpose? When you are commanded to love God with all your heart, this surely is not demanding more than you can pay: for if you give it not to him, you will give it to something else, that is far from being so deserving of it.

The law then is not impossible, in a strict and proper sense, even to you. Let me next ask you, is it unreasonable? Does he ask any more than all your hearts? and are they not his own? Has he not made them for himself? If not, let any rival rise up and plead his title to a share? Does he ask any more than that you should love him supremely? and is he not every way worthy of your love? If he commanded you to love what was not amiable, there would be reason for complaint. By tracing the matter thus to its source, we see the righteousness and equity of the divine procedure, and that the law of God is eternal and immutable, as his own nature. Wherefore, "let God be true, and every man a liar." All the attempts to impeach his conduct as severe, only tend to show the obliquity and perverseness of the depraved creature, and not to diminish the excellence of the all-glorious Creator.

While men continue slaves to sin, it is absurd to suppose they should acquiesce in their Maker's authority: but so soon as any person discovers the infinite amiableness of God, and his obligation to love and serve him, his mouth will be immediately stopped, himself and every other sinner brought in inexcusably guilty. He will see that there is nothing to hinder his compliance with every part of his duty, but that inward aversion to God, which is the very essence of sin. It is of no consequence what your natural powers are, whether those of an angel or a man, a philosopher or a clown, if soul and body, and such powers as you have, are but wholly devoted to God. Do you say this is impossible? where then lies the impossibility of it, but in your depraved inclinations?

But we have not yet done with the objections; the most formidable of all is behind. Perhaps the sinner will say, how unfortunate soever this inclination may be, I brought it into the world with me. I derived it from my parents; it is my very nature; I am not able to resist it. This brings in view a subject far more extensive than to admit of being fully handled here. We may also easily allow, that there is something in it beyond the reach of our limited capacity: but whatever be the nature and effects, or manner of communicating original sin; whatever be the use made of it, in accounting for events as a general cause; if any voluntary agent hath nothing to offer in opposition to the strongest obligation, but that he finds himself utterly unwilling to obey, it seems to be an excuse of a very extraordinary

kind. We are sure that no such excuse would be accepted by an earthly lawgiver; nor have we the least reason to think any more regard will be paid to it by Him "who judgeth righteously."

In this, as in most other things, there is a wide difference between the sentiments of a hardened and a convinced sinner. The first, who hath no just view of the guilt of his actual transgressions, is always prone to extenuate them, by introducing original sin as an excuse for his conduct: but a sinner, truly convinced of the evil of his felt and experienced enmity against God, makes use of his early and original depravity for his further humiliation. Thus the Psalmist David, when under the exercise of penitence for the complicated crimes of adultery and murder, expresses himself as follows: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."* In whatever way it was first introduced, it is certain that all aversion and opposition to God must be evil in itself, and the source of misery to him in whom it dwells; for all that "are afar off from him" shall certainly perish; and all that continue unlike to him must depart from him. Without perplexing ourselves with debates about the propriety or meaning of the imputation of Adam's first sin, this we may be sensible of, that the guilt of all inherent corruption must be personal, because it is voluntary and consented to. Of both these things, a discovery of the glory of God will powerfully convince the sinner. When he seeth the infinite beauty of holiness, and the amiableness of the divine nature, he cannot forbear crying out of himself, "Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."† As the impurity of his heart, so the irregularities of his life, will stare him in the face: they never appear so hateful, as when brought into comparison with the divine holiness; and if he "essay to justify himself, his own mouth will condemn him" as guilty from choice.

Once more, the same view will effectually confute, and show the vanity of those pretensions which are derived from our own imperfect and defective obedience. When conviction first lays hold of a sinner, however vain the attempt, he has still a strong inclination that righteousness "should come by the law." This is not wonderful; for in no other way can he himself have any title to glory, and a thorough renunciation of all self-interest, is too great a sacrifice to be made at once. Hence he is ready to look with some measure of satisfaction on those who have been greater sinners than himself, and secretly to found his expectation of pardon for those sins he hath committed, on the superior heinousness of those from which he hath abstained. Hence also he is ready to hope he may make sufficient atonement for his past sins by future amendment: but a discovery of the holiness of God, and the obligation to love him "with all the heart, and soul, and strength, and mind," soon destroys this fond imagination. It shows him that he can at no time do more than his duty; that he never can have any abounding or soliciting merit: nay, that a whole eternity, so to speak, of perfect obedience, would do just nothing at all towards expiating the guilt of the least sin. But besides all this, the same thing shows him, that his best duties are stained with such sins and imperfections, that he is still but adding to the charge, instead of taking from the old score; for "we are all as an unclean thing, and all our righteousnesses are but as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind,

* Ps. li. 5. † Isa. vi. 5.

have carried us away."* Thus, one after another, he is stript of every plea, however eagerly he may cleave to them, and support or bolster up one, by the addition of another. He sees not only his danger, but his guilt: not only the fearfulness of his state, but the holiness and righteousness of his judge. He lies down prostrate at the footstool of the Almighty, and makes unmerited mercy and sovereign grace the only foundation of his hope.

* Isaiah lxiv. 6.

THE POOR MAN'S DEATH BED.

BY MISS BOWLES.

"Tread softly!—bow the head—
In reverend silence bow!
No passing bell doth toll,
Yet an immortal soul
Is passing now.

"Stranger! how great soe'er,
With lowly reverence bow!
There's one in that poor shed,
One by that wretched bed,
Greater than thou.

"Beneath that pauper's roof
Lo! Death doth keep his state.
Enter—no crowds attend—
Enter—no guards defend
This palace-gate.

"That pavement damp and cold,
No whispering courtiers tread;
One silent woman stands,
Chafing with pale, thin hands,
A dying head.

"No busy murmurs sound;
An infant wail alone:—
A sob suppressed—again
That short, deep gasp—and then
The parting groan.

"Oh change! Oh wondrous change!
Burst are the prison bars!
This moment there—so low
In mortal pangs—and now
Beyond the stars!

"Oh change!—stupendous change!
There lies the senseless clod:
The soul from bondage breaks,
The new immortal wakes—
Wakes with his God!"

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 15.)

Geneva, Switzerland,
August 23, 1828.

Saturday.—We busily occupied ourselves last evening, and early this morning, in rambling through the city, in order that our future recollections of this visit might be more distinct and particular. Geneva must be interesting to travellers of almost every description, from the number of distinguished men in all departments of knowledge, connected with it either by long residence or by birth. Not to mention *heathen and profane* writers, here lived Calvin, Beza, Pictet, Prevost, Necker, Bonnet, Turretin, De Stael, the Saussures, and many others. In the early history of electricity, when the Abbe Nollet travelled through Europe to examine the wonderful effects of *medicated* tubes, which transpired odoriferous substances when excited, he was here convinced of the folly of his inquiry, and discovered a rational method of introducing that wonderful agent into the healing art. I mention this last circumstance, because it first induced me to read about Geneva, when a boy.

A very few of the streets are neat, airy, or well built. Attached to the front of many of the houses, there is a wooden gallery or shed, no doubt intended as an ornament —for we could not discover ourselves, or hear from others, that this appendage was designed for any use. Like the old houses and

churches in Albany, which Knickerbocker describes so exactly, many of the roofs and steeples are covered with tin plate, which glitters in the sun to the great annoyance of the spectators. Every person, after rambling through the towns of France, must be struck with the *absence* of beggars in the streets of Geneva. Though they are no doubt to be found, I do not recollect to have met with an individual of that description.

On our return from Chamouny, we took lodgings at the Balance, which we think a better hotel than the Crown, where we formerly resided, though perhaps not so stylish. Here, this morning, we received a visit from an American friend, the Rev. J. G. Grier, now chaplain to one of our ships of war in the Mediterranean, and who is on a visit here on furlough, in search of health. I need scarcely say, that it was highly gratifying to meet a native of our own *State*, and a Christian, in this distant land—which seems still farther removed from home, the nearer we approach the time when we expect to leave it.

At about 11 o'clock, our party, consisting of the two Messrs. G., of Philadelphia, Dr. G., and myself, entered one of the steam-boats, which plies regularly on the lake between Geneva and Lausanne, for the latter place. I left Geneva with regret, and shall always recollect the short period passed there, with great pleasure. During the first hour, our excursion up the lake was delightful. The cultivated banks, along which lie scattered a number of genteel looking habitations, the neat exterior of which indicated at least that domestick enjoyments and cultivated taste resided within—the long range of the Jura, with its green and dewy valleys, and thick groves of verdant trees, on our left—and the brown and craggy pinnacles of Mont Blanc, interspersed with golden peaks and snowy summits, on our right, presented an unrivalled scene. Fortunately the steamboat approached the shore near Copet, so as to give us a very good view of the Chateau, celebrated as the residence of Necker, and his daughter, Madame de Staël. Their tombs are in the garden adjoining the castle; which is far more interesting as being the birth-place of the author of Corinna, than from its external appearance, though it certainly occupies a beautiful site. Thick clouds now covered the sky, giving a misty grandeur to the Alps, and obscuring all adjacent objects. A heavy rain drove us all into the cabin below, where we presented a motley crew, of French and German, English and American passengers, each gabbering in his own tongue.

Our arrival at Ouchy, the port of Lausanne, put an end to our "durance vile"—and stepping into a hackney coach, numbers of which stood on the wharf, we were dragged up a high, heavy hill, to the door of a spacious hotel, called the Falcon. As our journey must be continued to-morrow, Dr. G. and myself set off together to view the town, which is the capital of the Canton de Vaud. Our enterprise was exceedingly fatiguing, as all the streets through which we passed lead over short, high, precipitous hills. Nothing, I should think, could be more uncomfortable for an aged or infirm man, than to take a walk through the streets of Lausanne. We clambered up an almost interminable flight of rough steps, to visit the Cathedral, said to be one of the finest Gothick churches in Europe. The entrance, and several parts of the exterior, exhibit a variety of carved figures —The interior is quite handsome, and is adorned with a multitude of columns. The sepulchral monuments are, many of them, interesting. A white marble tomb, erected to the memory of Mrs. Strat-

ford Canning, is partly the workmanship of Canova, and is very striking. During fine weather, the view from the elevated terrace on which the cathedral stands, is said to be magnificent beyond description—the beauty of the lake, the picturesque scenery along the bays and promontories of its shores, and the rich, varied, and sublime features of the Alps, present an unequalled prospect. One of the principal *sights* at Lausanne, is the place where Gibbon wrote the concluding part of his "Decline and Fall." Our enthusiasm for his genius did not lead us to visit the out-house he occupied, and which we understood to be a dirty work-shop—itself an image of decline and fall. Gibbon's memory is not much venerated by the inhabitants. His selfishness, repulsive manners, and disgusting habits, have, in a great measure, dispelled the charm which his learning and genius are calculated to inspire. The houses here are neither large nor well built. In some of the book shops we saw for sale a number of American publications. There are many literary, scientifick, and religious institutions here. The first tract society in Switzerland was, I am informed, established in this town by a lady.

We returned from our wanderings just at the dinner hour, and sat down with a large company of ladies and gentlemen to a sumptuous repast, served up in the French style. The windows of the dining room open on the lake, and afford a very extensive prospect. While at the table, I had the pleasure of witnessing the most brilliant rainbow I ever beheld—both the inner and the outer bow were perfectly complete, and equally luminous in all their extent, and remained so for an unusual length of time—The colours in one bow were, of course, in an inverse order to those in the other. So remarkable was this meteor in beauty, that not only all the company at table suspended for awhile the important process of eating, but the bustling and industrious passengers along the streets stopped for some moments to gaze upon it.

Having engaged a convenient and light carriage to carry us through the interior of Switzerland, we retired early to our chambers, that we might be prepared to continue our journey early to-morrow. I regret to be obliged to travel on the Sabbath, but circumstances seem to render this unavoidable.

Sunday, August 24th.—Some time before sundown this evening, we reached Friburgh, the principal town in the Canton of the same name. The road passes over a rough country, and through several mean villages, neither of which exhibited any objects peculiarly interesting. We saw a number of persons affected with those extraordinary lumps or swellings about the glands of the throat, called *goitres*—they were on children as well as on grown people. The population, however, is said to be generally healthy. Many physicians have endeavoured to ascertain the cause which produces these singular excrescences. Some attribute them, as I have before mentioned, to the water derived from melted snow—they prevail, however, in parts of the country where no such water abounds. Saussure supposes that the heat of the climate in the valleys, and the stagnation of the air in low situations, produce this disease—but the inhabitants of elevated places are also troubled with them. Coxe, in his account of Switzerland, thinks that this malady is occasioned by the calcareous matter, in the water which they drink. It gives some plausibility to this opinion, that the people in the western parts of Pennsylvania, where lime-stone water is so common, are also disfigured with these hor-

rid tumours.* Those individuals who are afflicted with large goitres, commonly become idiotick, owing, perhaps, to the extreme languor and indolence which they produce.

Friburg presents quite an interesting appearance, at a short distance from it. Part of the city is built on the top of a precipice formed of sand-stone, and a part on the banks of the river Sartine, which winds below.

Our postilion drove to the Falcon, which is said to be the best hotel; but it was crowded with military officers, and we were obliged to put up at the Merchant's Inn, which was undergoing repairs. We followed our luggage up a high clumsy stair-case into a third story room, which was to be our parlour, dining room, and chamber.

We had an opportunity of seeing the Friburgers to advantage, in their Sunday dress—the streets were crowded, almost all the inhabitants passing by our door, from some Catholick exhibition they had been to witness in the country. Such a motley group of colours, and sizes, and characters, I never before saw. The Swiss females are famous for their love of gaudy hues, and here we had them in perfection—

"Starr'd, striped and spotted, yellow, red and blue."

Monks, and other ecclesiasticks, mingled in the chattering throng of idlers and beggars. This town is exactly on the limits of the French and German idioms; so that one-half of the inhabitants can scarcely understand the other. Not being disposed to ramble about, we retired early to bed, but not to *sleep*—

He, like the world, his ready visit pays
Where fortune smiles.

It was our mishap to be annoyed almost all night with fleas, and those nameless horrid insects which torment the pillow of the traveller, in all parts of the world.

Monday, August 25th.—There are but a few objects in Friburg for the traveller to examine. The old linden or lime tree, nearly in the centre of the town, is interesting. It is about twenty feet in circumference, and was planted here in 1476, on the day when Charles the Bold was defeated at Morat. The bearer of the news then brought from that place the twig in his hand, which has grown to this great tree. This venerable relick of other times has been much shattered by storms, and exhibits many marks of old age. Great care is taken of it; its wounds are skilfully dressed and bandaged, and its lower branches are supported by props, so that it may yet outlive many future generations of man. There are seats placed round the trunk; and under its shade, in former times, the judges used to hold their sittings every Saturday, for the purpose of settling the differences that occurred between the peasants, in the market place close by. We noticed a large number of fountains, most of them very homely in their structure—A constant stream of clear water runs from them—the reservoirs which supply them being, I suppose, placed on the high grounds in the vicinity. On one of these elevated points is the Jesuit's College, a large and commanding edifice, organized, as we understood, to counteract the liberal and enlightened views, taught in the Lancasterian seminary of the benevolent Abbé Girard. The most curious object here is the cathedral of St. Nicholas. It is said to be a fair speci-

* Among the early settlers of Pittsburg and Reading, two places almost at opposite boundaries of the lime-stone region of water, the *goitre* was very frequent; but since these towns, particularly the last, have become more populous, new cases but rarely occur.

men of the Gothick architecture of the thirteenth century. The tower is the highest in Switzerland, rising to an elevation of 363 feet, and contains the finest chime of bells in the country. Over the principal entrance to the church, there is a wonderful carving in stone, representing the day of judgment—the saints in heaven are delineated on one side, and the lost spirits on the other. It is ridiculous and extravagant in the extreme. The left hand group exhibits the *Old boy* and one of his imps, carrying a basket full of sinners on a pole over their shoulders, to pitch them into a great caldron, which is boiling over a flaming furnace, with divers human heads and arms floating on its surface. Alas! thought I, is this the awful pantomime of the nether world, which the genius of Romanism has devised, to represent the punishment inflicted on the enemies of the church. No wonder that infidelity and licentiousness so much abound, both within and without the pale of St. Peter. History and existing facts abundantly show, that splendid rites and odious vices may dwell together, under the same consecrated roofs.

After breakfast, we set off in our carriage for Berne, supposed by many to be one of the handsomest towns in Europe. Nothing occurred on the road of sufficient interest to detail, except perhaps the number of trees, and the neatness of the farm houses, covered with a trim thick kind of thatch. We entered the city by a gate, on the posts of which were mounted two great stone bears. The figures of those animals are emblazoned on the arms and coins of the Canton of Berne. The city is said to have derived its name from the number of bears which annoyed its early settlers. The hotel called the Falcon, at which we stopped, was crowded with guests, but we found every thing clean and comfortable. After an excellent dinner, we commenced our customary explorations.

The city is on the banks of the Aar, and is surrounded by high grounds richly cultivated. Streams or branches of the river pass along the middle of many of the streets. Fountains of water are numerous, and many of them are surmounted by little old-fashioned statues of some hero or saint. Among others, we noticed the figure of Arnold Van Winkelried, the warrior of Sempach, and that of Moses, which adorns the fountain in the square of the cathedral. The houses in many streets are built on low arches, forming long arcades, something like those of the Palais Royal in Paris, under which the shops are arranged. We walked to the western extremity of the city, to see a tower said to contain a clock of very curious mechanism. The striking of the hours, our guide book informs us, is announced by a procession of small figures, and the crowing of a cock; after which, a man in armour makes his appearance, and strikes the hours with a club. We were in good season for the exhibition, but saw nothing but a huge ugly dial plate—Disappointments like this have not unfrequently occurred to us. The fortifications of the city are kept in tolerable order. In one of the trenches we saw, among other *feræ naturæ*, several bears, which are supported by an annual publick tax, because they are on the armorial bearings of the town. Not far from this place, a number of gentlemen were collected, shooting at a target, an amusement very popular here. There is an avenue of fine trees leading to this place—indeed all the principal roads in the environs are handsomely planted with trees, to a considerable distance.

The Bernese have many interesting institutions devoted to science, literature, and piety. A

museum annexed to the publick library, contains a number of curiosities brought from the South Seas by Weber, the painter, who accompanied Captain Cook round the world. Every body knows that the great Haller was a native of Berne—We purchased a well executed head of this good philosopher, at one of the print shops, as a memento of our visit, together with some curiously carved pieces of wood.

The most remarkable edifice in Berne is the cathedral. It stands on a terrace, elevated more than one hundred feet above the river Aar, and which is adorned with fine trees. On the low wall built along the edge of the precipice, there is an inscription in German, recording the wonderful escape of a man, whose horse being irritated by a parcel of rude boys, sprang over the wall. The horse was killed by the fall, but the rider escaped, with merely the fracture of a few bones. As we looked down the fearful deep from the parapet, our blood chilled, at the thought of this marvellous adventure. Entering the church, we saw the woman who keeps the door feeding, with crumbs of bread, a flock of little sparrows, whose nests we learned were in the old crevices of the walls, or on the monuments to departed worthies. There is nothing in our eyes very remarkable about this church—it has some richly stained glass in the windows, and the spire is certainly commanding.

Every American traveller must be surprised and displeased, at seeing in the streets of Berne a number of convicts in chains, who are kept constantly employed in some menial publick service. So torturing to the feelings of some of the criminals is this system of punishment, that a few years since, a woman condemned to this publick disgrace, while employed in sweeping the high terrace near the cathedral, sprung over the wall, and dashed into eternity.

The traveller through Switzerland, when he arrives at Berne, usually makes an excursion for the most part on foot, over the mountainous districts in the neighbourhood, called the Oberland or Bernese Highlands. The environs of Unterseen and Interlacken, and the lakes, mountains, and cascades of the country of William Tell, almost tempted me to run the chance of losing my passage to America, in the ship which is to sail on the 15th of next month. I had received particular instructions from my friends in London, not to omit this interesting tour; but as fifteen days are necessary to perform it, I felt compelled to renounce the gratification.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

MENTAL SCIENCE.

Introductory Remarks.

No branch of science is more interesting, than the philosophy of mind. It holds an important place in a course of liberal education, and has its use in theological investigations. Other sciences are not to be discredited or displaced by this; nor will any one, who properly estimates its real and relative value, be disposed to make an offensive use of it. By many, the science of mind is considered dry, useless, and only calculated to perplex, or obscure investigation. By others, it constitutes all that is worthy to be called knowledge. The truth lies between the two classes—but as a subject furnishing facts of high interest, no department of philosophy can rival its stores. We may admire the beauty and wisdom of creation, when we contemplate planets and systems of worlds in the light of astronomy—or we may limit our view to the globe which

we inhabit, and be absorbed with delight in examining its geological structure—or we may look more intensely upon the furniture of the earth, and be charmed with the treasures of natural science—or in moments of intense thought, we may linger with glowing pleasure in the abstract science of numbers and quantity—or we may be equally delighted with the examination of organized animated bodies: but there is a department of knowledge of more absorbing interest than all these—it is the *knowledge of mind.*

To know that which knows; to contemplate that which thinks, feels and acts; to examine that which examines, are higher exercises of mind, than all those which terminate on material things. Man is the noblest work of God which we have yet seen; and we have no reason to expect ever to see more than one order of created beings higher than man. The revelation of God informs us that man was made a little lower than the angels, and gives no intimation of an intermediate order. But all the amazing interest which we feel in contemplating man as the noblest part of this lower creation, arises from the nature, capacities, and operations of his immortal mind. When the body dies, we hide it from our sight as an object offensive and disgusting. There is not one pleasant thought connected with the rottenness of its decomposition and the filthiness of the tomb, except it be, the assurance which God has given of the body's resurrection. All else is disgusting in the extreme. But when we contemplate mind, its very deformities are interesting. Whatever contributes to the formation of character, in its present relations so important, and in its future results imperishable, may well engage our eager attention.

The characteristicks of mind, and its influence over matter, furnish good reasons for all the importance which we attach to the science. The mind knows, and is conscious of its knowledge—it feels, and is conscious of pleasure and pain—it acts, and is conscious of its actions. By these characteristicks, the mind seems calculated for indefinite improvement in its capacities, acquisitions, and usefulness. By its influence over matter in the motions of the living body, indirectly in all the improvements of the arts, and in procuring the comforts of life, mind is the grand agent of using the creation of God, and possesses the only capacity for its enjoyment. There is, therefore, good reason why such an agent should be an interesting object of thought and self-examination.

But taking the revelation of God as our unerring guide, we do not wonder at the deep interest connected with this subject. The whole universe is made for the use of mind; and no inconsiderable portion of its immeasurable extent, is intended for the instruction, use, and enjoyment of human minds. The administration of God's government over this world, is regulated for the instruction and benefit of intelligent agents. The destiny of mind is immortal, and the scheme of gospel salvation tells its momentous value, in the estimation of its Maker and Redeemer. The whole revelation of God, the plan of mercy, the mission of Christ, the whole system of grace, and the mansions of glory in the heavens, provided at such vast expense, are for the minds of men.

It should not be forgotten that all the sufferings in the prison of everlasting despair, of which we are warned in the sacred pages, refer us to the miseries of immortal minds. Bodies reorganized, raised, and fitted to be immortal mediums of bliss or wo, will be in heaven and in hell, but the happiness and the misery will be chiefly mental. Surely these are sufficient reasons why minds should be deeply inter-

ested with the contemplations of themselves. There are no objects below angels, so elevated and sublime.

From these, and kindred suggestions, which will readily occur to those who carefully examine the subject, it might be obvious that mental science is important as well as interesting. All the high and holy communications of revelation are made to man, and respect his mind. The character of man's immortal spirit is there developed, its present obligations are defined, and its future prospects indicated. But in all those developments, it seems to be taken for granted, that men are acquainted with the operations of their own minds, or that they may know them, without difficulty, by self-examination.

One estimate of mental science, may therefore be made, without much labour. The investigation of mind must constitute an important part of useful knowledge, since to mind belong character, responsibleness, and immortal prospects; since God communicates with it, and enjoins self-knowledge as an indispensable duty. An intelligent agent, to whom God has communicated the revelation of his will, whom he holds responsible to himself as the Almighty Sovereign, and whom he has bound to investigate the intellectual and moral character and relations of his mind, should regard it as a matter of high interest and importance to comply with this direction of his Maker. It is also easy to perceive that if a man mistakes or wrongly estimates the character of his own mind, he will be liable to misapply the directions of God's truth, and place a wrong estimate upon some doctrines of faith. Correct views of the principles and operations of the human mind, are important to the Christian in the estimation of his own character, and the application of God's revealed truth to his own relations and duty. To the minister of Christ, especially, correctness in mental philosophy must be vastly important. His grand official business is with minds, formed and planned in relations, and under obligations, like his own, to God.

One consideration, which shows the importance of this science to the ministry, is its influence in mental discipline. Much as an extensive knowledge of literature, philosophy and history may be valued, and justly valued, correct, thorough discipline of the mind, is worth more than all these stores. A habit of careful, accurate and thorough investigation of subjects, a ready and clear discrimination of thoughts, and a diligent and judicious application of a mind thus trained, to almost any subject of knowledge, will soon master all difficulties, and compass what is within its reach. Perhaps there is no study which so intensely fixes the mind's attention, compels it to so careful a discrimination of things and relations, as this. The exact sciences of numbers and quantity, though as accurate and discriminating, have not, for reasons which will appear in a subsequent part of this discussion, as direct and efficient an influence in disciplining the mind for the investigations of truth, as the science of mental philosophy. There is an alliance between this and theology readily discovered, which is not in the mathematicks.

The only correct apprehensions of spiritual existence, which we can acquire, must be obtained from the examination of our own spirits. The better, therefore, the minister of Christ is acquainted with the nature and operations of his own mind, the more correct will be his apprehensions of other spirits. When he reads, in the revelation of God, the description of angels, those pure spirits which minister before their Maker's

throne, he necessarily carries along and applies the apprehensions of spiritual existence, derived from the contemplation of his own living spirit. He knows no other kind of spirit. Such a spirit, without a material body, or any material organs, possessing a pure moral character, and powers enlarged so as to constitute a higher order of being, forms his conception of an angel. In like manner, the most definite and correct apprehensions of God, who is a spirit, are obtained. By adding the ideas of infinity, self-existence and independence, to the attributes of pure spirit, we form our conceptions of the glorious Jehovah. We do not in this process exclude the guidance of inspiration. Although the light of nature furnishes us with the means of knowing some of the attributes, as well as existence of the Eternal Spirit, yet we could not discover all his perfections, and gather all the associations which complete the conception of God, without his own guidance. Here it will readily be perceived that I refer to no speculative theory, but to a knowledge of the nature and attributes of mind, or spiritual existence.

Another consideration may here be suggested, to aid in this preliminary estimate of mental science. Theologians are not only employed in the investigation of truths which belong to minds, but as ambassadors for Christ, their main business is with the minds of men. They should know how minds are influenced, and how to estimate human character. It is not to be supposed that a knowledge of mental philosophy will give any one common sense, which most of all qualifies him for acquiring a knowledge of human nature, and forming a just estimate of human character; but it will greatly improve the judgment of manners, and enable him to accommodate his conduct and adapt his instruction to the great diversity of mental habits. To know correctly and familiarly the laws of mental operations, must be of great advantage, in the official and private intercourse of the Christian ministry.

Mental philosophy has an influence in the interpretation of the holy scriptures, and in qualifying the mind for the correct interpretation of God's word. All men are governed in their interpretation of many things in the Bible, by some principles of mental science which they have adopted. This is matter of necessity, inasmuch as many directions refer them to their own consciousness of mental phenomena. Many exercises of Christian graces are so described, that men make the application according to their views of mental philosophy. Many doctrines of faith are necessarily explained on the same principles. A large portion of the errors in theology have originated in false philosophy, or have assumed some philosophical dogma as their defence. If therefore we correct the principles of mental science, we shall correct the errors, or deprive them of their support.

The importance of this branch of science is much increased, by the intellectual and speculative character of the present age. Never, perhaps, did speculative philosophy exert more influence over the opinions and conduct of men, than at the present time. This, however, may be considered by some as a strong objection, to the study and use of what is confessedly mischievous in its influence. But such an objection would be arguing from the abuse, against the use of the science. This is inadmissible. It may also be said that the simple, plain, grammatical interpretation of the scriptures, is the best antidote for theological errors; consequently, that all investigations of mental science are worse than useless.

To this objection it may be replied, that the premises may be correct, but the consequence does not follow. Correct philological interpretation of God's own word is certainly the most safe, and in our opinion the only safe method, of ascertaining the mind of the Spirit: and that which best ascertains the mind of the Spirit is the best antidote for all error. But unless it can be shown that correct philology and accurate investigations of mental science contradict each other, the consequence is not certain. To us it seems very plain, that philological and mental science are perfectly harmonious, and both necessary to the full and clear exposition of God's revelation. It should however be remembered and distinctly admitted, that much of what is called mental science is mere matter of speculation: and speculations not according to facts will always mislead, and prove more or less injurious. We deprecate the practice of interpretation by theory, and we also deprecate all methods of studying the mind, which are governed by theory, and not pursued according to facts.

It was not our design in this number to enter upon the investigation of the *method* to be pursued in studying mental science, nor to examine its *elements;* these will constitute the subjects of future discussion. A few suggestions preparatory to the investigation, which might have a tendency to promote a just valuation of the science, embraced our present object. The proper *method* of studying the science will be the subject of our next number. In the mean time, let every theologian be careful how he adopts theories of speculation. He who takes leave of facts can never anticipate the termination of his course—that it will not be in truth, is all that he can certainly know. F.

MEMOIR OF CAPTAIN BENJAMIN WICKES.

(*Continued from p.* 20.)

Captain Wickes continues his narrative of the state of his mind, during the seventeen years that he remained in the melancholy darkness already noticed. We shall exhibit his statement, making but very little change in his language, and none at all in his ideas. Recurring to his gloomy and distressing situation he says—"Thus I went on during our revolutionary war. Whenever I was at home I hastened to get away, expecting that what I feared, about my dying in the midst of my friends, would take place. When I got away, I was more at ease; but never, for one waking hour, was I free from distress, in a greater or less degree. At the end of the war I was a prisoner on parol; and had lost my all of this world's goods, being left without a dollar for myself or my family. I however soon got employed, and was successful in business for several years. About the year 1790 I staid at home, to attend to the building of a new ship; and while she was building, I used to go constantly to publick worship, for I loved to hear the gospel preached in truth, though I had no interest in it, for it always condemned me; and I often came away with fears that the street might open and swallow me up.

"Here it should be observed, that there was not a creature who knew any thing about my soul exercise, for nearly twenty years: for I kept myself hidden from the people of God; until one day, as I was returning from a religious service in publick, I was overtaken by one with whom I had been very intimate twenty years before. He had seen me in the place of worship, and when the meeting was over, he followed me and spoke to me; although he seemed to be in doubt

whether he was not mistaken in the person he meant to address. But I knew him well, for I had constantly watched him for years past, both in the house of worship and in the street. Now I might be said to be found out, for he soon brought me to confession, and had compassion on me. Finding me wounded and half dead, he poured into my wounds such wine and oil as he had. But he could not heal my wounds—they were too deep. From this time, however, he took great pains to persuade me that there was hope for me; and he so far succeeded, that I began to desire secret prayer.* One day my desire to pour out my heart to God was so strong, that I went up stairs and kneeled down, and when I was doing so I found myself greatly opposed by invisible beings; they even hissed close by me, so as to be heard. I persisted, however, in my attempt, and once more raised my voice in prayer; which till then I had not done for nearly the last seventeen years. Yet I have reason to believe that during this period, many ejaculatory prayers had reached the throne of grace from my heart, when no words were spoken; for my heart was often crying for mercy. From the time now mentioned, I used to pray in secret, but not as yet in my family.

"Leaving my family in Philadelphia, where they had resided for some years past, I now went a voyage to Europe, one to the East Indies, and one to Europe again. As I had found by experience that my fears about dying, as heretofore mentioned, were not realized, I used to think when I was returning home, that I was not yet ripe for it—something was wanting to fill up the measure of my sins. But when returning on my last voyage, I thought my cup was full,—I had no plea to make, and expected it would take place when I got home. In this frame of mind I arrived at Philadelphia, in September, 1793, in the midst of the pestilence, which raged in the city at that time. This circumstance rivetted my fears; but in place of driving me to actual despair, it stirred me up to duty. I set up worship in my family, and was determined to persevere in duty, though I should perish therein.

"Thus I persevered for about two months, when I was brought to the last extremity. On the 14th of November I was so miserable that I wished to hide myself from every creature; and had it not been for the ties of my family, whom I dearly loved, I should have gone away to some place where I was entirely unknown. In the evening I attempted secret prayer, but I could not pray—my spirit was in such agony that I could only prostrate myself, and use groanings that could not be uttered. The time for family worship drawing nigh, I thought I should be obliged to omit it; but the friend that found me out, as already mentioned, came in and performed worship for me. After worship, my mind became a little composed, and when I went to bed I found myself disposed to meditation: and now the subject returned that was wrested from me so many years back, by the

* The name of the person here referred to is not mentioned in the narrative. But the sequel leaves no doubt, that it was the late venerable and eminently pious Joseph Eastburn, whose biography has appeared in our pages. The writer of this memoir thinks it probable, that captain Wickes wrote his narrative at the request of Mr. Eastburn, and by his desire, also, forbore to mention his name. This holy man was not only made the instrument in the hand of God, of the first relief which captain Wickes obtained from his long and oppressive melancholy, but of his encouragement and direction afterwards. When in port at Philadelphia, the captain spent as much of his time as he could command in Mr. Eastburn's company. He was the friend to whom he generally applied, on the recurrence of his melancholic fears, and with him he constantly corresponded when abroad.

darkness I have spoken of. But it was as suddenly taken away again —only by a very different subject, which was, a general view of the gospel, in its great and precious promises. Eternal life I perceived was in these, and that they all centered in Christ. A ray of glory presently broke in upon my mind, bringing to my view a human form, seated at the right hand of glory. While contemplating this object, many scriptures were brought to my mind, which I do not now recollect; but I cried out so loud, in blessing God for Christ Jesus, that I awaked Mrs. Wickes. I slept but little this night, being taken up with glorious supernatural objects. I had also a view of sin, as in itself an abominable thing indeed. The next morning, when I got up, I seemed to be in a new world,—every thing I looked upon appeared to be light and glorious. After breakfast, I set off to tell my friend what had taken place; and when in the streets, the houses, the pavements, every thing I saw appeared glorious—but especially man. I met one in the streets, whom I had never seen before or known since, and he appeared to be the most glorious being in all creation—his form, his limbs, his features, his motion, all appeared in my view as the master-piece of the works of God. My heart was now expanded with love and wonder, even to ecstacy. My soul cleaved to the dear people of God, and embraced all mankind. A sweet savour of these things lasted about ten days, when I lost their influence, and sunk again into dejection and deep distress. I feared that all I had experienced was delusion, and that God had suffered it, in justice for my sins. This filled my soul with such a degree of enmity against his sovereignty, that I could, if in my power, have torn him from his throne. Oh how this exercise did rend my heart, and drink up my spirits!—it would force itself upon me against all opposition, until I was near despair.

"But the Lord shortly appeared again, and gave me composure. This was produced by my mind being engaged one evening, in meditating on electing love and grace. These things he showed me to be real and precious, and my soul fully approved them. Now also, I had a view of the preciousness of the sacred Scriptures. The Bible appeared to be a rich jewel indeed. All other things on the earth, were in comparison with it as fodder—which was the idea then on my mind. After this, there appeared a glory of such light and purity, as I had never seen before; and these things so operated on my powers, as to fill me with love and wonder, and entirely to destroy that enmity which had lately raged so powerfully. A sweet savour of these things lasted for a considerable time; and my friend prevailed with me to take a leading part in religious societies. A communion season approaching, the minister of the congregation with which I was connected,* together with my friend who was ever watching over me, strongly persuaded me to join the church in that ordinance. But my heart trembled at the thought, and I held off as long as I could; yet when the time came, I consented, and joined the church on that occasion. My soul, at this time, longed to be fully owned and sealed to be Christ's for ever; but I was disappointed. I came home with fearful apprehensions that I had sealed my own damnation, by unworthily partaking; and I fell into a grievous state of darkness and hardness of heart. Truly, my heart got so hard, that no description on record could reach it. Adamant and nether millstone, seemed far more susceptible of impression; and sometimes when

* This was the Third Presbyterian congregation of Philadelphia; and its pastor at that time, was, it is believed, the Rev. Dr. John Smith.

I was in the deepest anguish, it would, as it were, laugh in my face, and mock my groanings.

"In this state I remained for many days, until one morning about daylight, when I was awaked by the crying of one of my children. I got up to its relief, and when I returned to my bed, these words came as if audibly spoken, 'I am the way'—Christ was brought into view as the eternal God, the Alpha and Omega, the beginning and the end. In him all the promises were seen to be yea and amen, to the glory of God the Father. At the same time, many Scriptures were opened up to my mind; and with such an effect on my powers, that I seemed ready to burst, so that I cried out, *stop thy hand, O Lord, I am but an earthen vessel.* My hope was now strong, that my troubles were chiefly over; but alas! the sequel will show that they were but beginning"—We shall not farther transcribe this narrative in detail. The sequel, which he says would show that his troubles were but beginning, shows indeed a long series of spiritual conflicts; but they were, in fact, of the very same character with those recited above, only varied by circumstances, and with more alternations of deep depression and abounding consolation—the latter of much shorter duration than the former. Some letters which we shall insert, will sufficiently indicate what was the general state of his mind, for several years in succession.

Immediately after what is stated in the latter part of the narrative as quoted above, he went to the state of Georgia, to view a large tract of land, for the purchase of which, a merchant in Philadelphia was in treaty, and by whom he was employed for this purpose. While at Savannah, his distress became so extreme, that it sensibly impaired his health, and led him to expect to die despairing and blaspheming God; so that he went on board the vessel in which his voyage was made, and put himself under the care of the captain, who happily had been an apprentice to himself. But he became composed on his way to the vessel, and on the night on which he expected his final destiny to be fixed, he obtained relief by what he describes as a most extraordinary kind of vision: It was in part explanatory, and on the whole the perfect contrast, of one which he had had the night before, and which had driven him so near to desperation. The conclusion of his extended and particular account of this occurrence, is as follows. "I went early to my chamber, where there was a fire; and here I sat down on the carpet, reading and meditating on the first chapter of John's gospel,* in connexion with the third. Suddenly there appeared before me, as it were, a wilderness, with a human figure appearing in it. This I took to be *John the Baptist*, by his raiment of camel's hair. After some time, I had a view of all the different things I had lately seen, accompanied with a voice, saying—'all these things will I give thee, if thou wilt fall down and worship me.' To which I quickly replied, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Now, although this reply seemed to be mine, yet I thought they were not my words, but that Christ had spoken them in the wilderness for me; which thought was very encouraging at the time. As I would not buy these things, they were again and again offered me as a gift; and still urged, until I got vexed, and said it was in vain to urge them any more, for I would have none of them. Here a question was asked—'what then will you have?' To which I replied 'I will have the portion of the poor,

* He was now at his lodgings on shore, and was complying with a direction he had received in his vision, to consult the first chapter of John, for an explanation of what he had seen.

despised followers of Jesus, for time and eternity.' Then it was asked —' Is this your choice?' I answered 'yes, my deliberate choice.' At this the scene all vanished—and from that time, when I made this record, to the present that I am transcribing it in this book, which is a space of fourteen or fifteen years, I have not had any of the like exercises. For two or three years, I had various and sore conflicts with a body of sin, and the powers of darkness, which I made no record of. What I shall further mention, will be chiefly copies of letters wrote for a dear friend, I being at sea, when the exercises described, took place."

Before we insert the letters to which Captain Wickes refers, as containing an account of his religious state, subsequently to the termination of his regular narrative, we think proper to give our views of some things already stated, and of every thing of a similar kind that may afterwards occur. In drawing up such a memoir as the present, we hold it to be incumbent on the writer to make known, if he can, how the subject of it did, *in fact*, feel, think and reason—The writer may make his own reflections afterwards. We have accordingly pursued this course. We have given captain Wickes' own narrative of his exercises, apprehensions and feelings; and have been glad that we have been enabled to do it from his own showing. But we must now remark, that we have no belief whatever in the reality of supernatural appearances of any kind. We believe that they ceased with the age of miracles; and that to admit their existence since, is to open the door—and has sometimes actually opened it widely—to the wildest reveries, and the most deplorable extravagances. Let a man believe that he has direct and supernatural intimations from invisible beings, good or bad, and he is in imminent danger of folly and fanaticism, in the extreme. That in the evil angels we have enemies and tempters of the most insidious kind, and in the good angels, friends, guardians and protectors, we have not the shadow of a doubt—The written word of God assures us of this truth. But we know not in what manner their agency is employed; nor have we any reason to believe that our external senses ever perceive them or their communications: and whatever may be their suggestions to our *minds*, those suggestions are, in all cases, to be tried by what we are taught in the holy scriptures, which we are to follow and obey, as the only safe and infallible guide. Neither are we to expect any new revelation, or miraculous interposition, from God himself. The canon of revelation is complete, and a fearful denunciation is on record, on those who shall pretend to add to it, as well as on those who shall attempt to take from it. We perceive from the late British periodicals, that both in England and Scotland, and among protestants too, miraculous occurrences—wonderful cures, and even the gift of tongues—have their subjects and their advocates. The Christian Observer has come forward, in the most decided manner, against all these pretensions, and we greatly rejoice to see it. The pious and intelligent conductors of that excellent work maintain, (and our opinion entirely coincides with theirs) that all these strange appearances may be accounted for, from the known and natural operation of second causes—of the body on the mind, and the mind on the body—without any interposition of a supernatural kind. In persons of a very nervous temperament, or those who are only temporarily under strong nervous excitement, the most extraordinary phenomena do often and notoriously take place. In the case of captain Wickes, his

own narrative shows, and all who were acquainted with him knew from their own observation, that he was subject to a most afflictive melancholy. The only wonder is, not that his imagination should occasionally master his reason, but that its triumph over reason was, in the merciful order of God's providence, never permitted to be complete and permanent. He was habitually a man of a sound and discriminating mind, not only in common affairs, but in religion also. Of his piety, and very eminent piety, no body but himself entertained a doubt. That he was deceived by his excited imagination, in the things to which we have referred—as John Bunyan, and even Martin Luther, had been before him—may be believed, without detracting from the excellence of his general character. It is remarkable that he commonly reasoned rightly, even from mistaken facts, and always went to his Bible for instruction.

We once knew a woman, whose acknowledged eminent piety had its origin, according to her own account, in hearing what she believed was a supernatural voice, calling her repeatedly by her proper name. This she construed into an indication that she had but a short time to live, and ought therefore, without delay, to prepare for death; and this was followed by the usual exercises which precede and terminate in a sound conversion. Now, admit the hearing of the voice to be imaginary, as we have no doubt that it was, still it was true that it was her duty immediately to prepare for death. It was the belief of this truth, and the performance of the consequent duty, which under the divine blessing, terminated so favourably; and the same causes would have produced the same effects, and in thousands of instances do really produce them, without any miraculous voice. Beside, in the case before us, the woman concerned, to our certain knowledge, lived a number of years after she heard the voice: so that the miracle, if we suppose it to be one and her construction of it right, must be considered as having announced a falsehood; and if her interpretation was not the right one, then the miracle was utterly useless. In absurdities like this, imaginary miracles often terminate; and a handle is furnished to infidels, which they are ever ready to employ, to the injury of all religion, and the discrediting of all revelation.

(*To be continued.*)

PRACTICAL METHODISM.

(*Continued from p. 25.*)

Rev. and dear Sir,

The present paper, I shall devote to a few strictures on that characteristick of our Methodist brethren, which, for want of a better word, I shall term their *exclusiveness.*

Much of the real glory of the present age, is derived from the benevolent plans and societies to which it has given origin. Adopting the maxim that "union is power," evangelical denominations of Christians have formed themselves into societies, whose great objects are, to promote the glory of God, and extend evangelical religion. These societies are formed on principles strictly Christian, and truly liberal. The effect produced by them, is already seen and felt throughout the world. And, perhaps, in no instance are their beneficial effects so obvious, as in the love and harmony which they have created between brethren, who, before, were separated in heart and feeling. As it respects these societies, I will state some facts respecting the conduct of the Methodists in regard to them, for the purpose of illustrating their exclusive spirit.

And first, as it regards the Bible Society. This must be considered

the most noble and Catholick institution in our land. Publishing the Bible, as it does, without note or comment, and without the Apocrypha, it is reasonable to suppose that it should engage in its support, every Protestant denomination. Concentrated action, is powerful action; and the same powers, when applied in the same direction, produce results which they never could do, if divided. It would seem that this simple principle should annihilate all opposition to the Bible Society, and induce the most bigoted zealots to unite in its support. But neither this, nor any other principle, has ever produced this effect *fully* upon the Methodists; for until the present day, as a denomination, they are open in their opposition to it. It is true that some of that communion are in the Board of Managers, and are elected year after year, to a seat among its directors; but their election is more the result of the policy of the Society to retain a national character, than on account of any general co-operation received.

We have now our *Methodist Bible Society.* Having found an opportunity to quarrel with the Young Men's Bible Society of New York, they soon transferred the controversy from that branch, to the parent institution. The tocsin was sounded through the Advocate, ycleped *Christian*, and echoed through the country by the "circuit riders;" and as sure as you live, at the next conference, the Methodist Bible Society came to life. Since that time, they have been rallying their 450,000 members to its support, and that too, with a great degree of success. For so completely marshalled and servile are their members, generally, that the bishops, riders, and editors have but to say to one go, and he goes; to another come, and he comes; and to another do this, and he doeth it. His holiness at Rome, could not desire more implicit obedience from his Catholick subjects, than that which is generally rendered by the members of the Methodist church, to their bishops and riders.

The American Sunday School Union, is next deserving of notice. This noble institution is, perhaps, second to none in existence. With the operation of Sunday Schools, commenced a new era in the history of our species. When the National Society was formed, a few years since, the utmost care was taken to free its constitution from every thing calculated to excite the prejudice of any denomination. In my opinion, this object was admirably effected. But yet the exclusive spirit of Methodism, would not admit of co-operation, even here. Like the Bible Society, the Sunday School Union retains, in its Board of Managers, and in its Publishing Committee, a due representation from the Methodist Society, but it is for precisely the same object—to retain its national character. Whilst a few Methodists are its warm friends, the great body of them are its warm foes. Let facts testify to the truth of this remark.

At the last anniversary of the Sunday School Union, a resolution was passed, to supply the valley of the Mississippi, as far as practicable, with Sunday Schools, within a limited period. Reason and piety would dictate, that the announcement of that resolution, would create no feeling but joy and exultation in every Christian heart. But how different was its effect upon our Methodist friends! Their innuendoes; questioning of motives and objects—their sly and cunning remarks, more detrimental to the cause than open hostility, are too generally known, and of too recent a date, to need specification. From the east to the west the alarm has been given, and opposition excited against carrying that resolution into effect.

Those acquainted with the conduct of "circuit riders" as it re-

gards Sunday Schools, need no evidence to substantiate the remark we have made. Almost to a man, they are opposed to Union Sunday Schools. And if ever they sanction them, it is in deference to the superior influence of some other denomination. At least this is my experience. A few months since, between thirty and forty dollars were collected, in a village not far from my residence, to purchase a library. Every denomination contributed. The moment it came to the ears of the "rider," he hastened to the spot; made an effort to send it to the Methodist Society at New York; and when he could not effect it, he used every effort to separate the school. Throughout the country, where they cannot have schools completely under their influence, and libraries from the "book concern," they are generally opposed to them altogether. "Aut totum, aut nihil," is their motto.

Next in order, comes the American Tract Society. This noble institution, like the others mentioned, was formed for the purpose of combining the efforts of the different denominations, for the more extensive and wider diffusion of religious Tracts. I believe the Methodists never pretended to countenance this Society. The lovely and devoted Summerfield, who was cut off in the midst of his days, and in the zenith of his usefulness, was among its original founders. But he stood alone; and when he fell, there was no one to take his place. As far as my knowledge extends, there is not a single auxiliary to that Society, to be found among the "*regulars*," or Episcopal Methodists. If there is, it has escaped my notice.

With this Society, I have been acquainted from its origin; and know many facts illustrative of the feelings of Methodists towards it. During the contested election between the late and present Chief Magistrate of the United States, an agent of this Society visited a town where resided a "rider," and where there was a pretty strong Methodist influence. In the absence of the "son of thunder," he had an opportunity of explaining his object to the people. He convinced their understanding, and enlisted their feelings. The next morning the rider returned. Hearing what was effected, and observing the feeling excited, he set his wits to work to counteract every thing that was done. And what, think you, was the plan adopted? He reported that the agent, under the mask of religion, was circulating pamphlets in favour of the election of President Adams! When rebuked by the agent for such an infamous slander, he challenged him to a publick controversy to prove it!! This is no second-hand story. I heard it from the lips of the agent himself. His character and standing as a minister of the gospel, place the fact beyond controversy.

Permit me to state another fact, on the authority of the same individual. During his agency, he visited a part of the country where free masonry was greatly unpopular, on account of recent developments in the case of Morgan. To prevent his success, a Methodist reported that he was circulating pamphlets in favour of Masonry. The report produced a powerful opposition to him; and every thing he could do or say, could not convince many to the contrary.

In stating these facts, I am very far from asserting that *all* the Methodist preachers of our country would stoop to such foul means, to accomplish any end, however desirable. Far from it. Among them I have known as honourable and high minded men, as are to be found in the ministry. But very many of those who supply the wastes of our country, will use almost any means to give Methodism, and Methodist institutions, the ascendancy, and to check the progress of those Societies, which come, even remotely, in

collision with the interests of the "book concern."

I might state many other facts in regard to the Temperance, Sabbath and other Societies, to illustrate their exclusive spirit. To excuse their co-operations in the cause of temperance, they will tell you that *every Methodist church is a Temperance Society!!* For the same purpose, they will tell you that *every Methodist church is a Sabbath Society!!* And although many of those in the high places of power, are more friendly to these two institutions than to the others named, yet it is almost impossible to enlist them, as societies, through the country, in their support. And it is no rare occurrence to hear their preachers, travelling and local, delivering philippics, loud and long against them. During the last winter, a petition was sent to Congress from the town of my residence, in favour of Sabbath mails; and I am credibly informed —and I mention it with pleasure— that it was subscribed by the most reputable members of the Methodist church.

Here I desire to make a few remarks. These last statements are not made for the purpose of censure or reproach. The Methodists have a perfect right to pursue their own plans, in their own way. They have the right to abstain from any connexion with all other branches of the Christian church. They have the perfect right to assume *caste*, and to proclaim the touch of all others, ceremonial defilement. But they have no right, whilst entertaining and exercising their exclusive spirit, to proclaim themselves, as they do, the most liberal and catholick of all sects of Christians. The Baptists avow and defend their notions on close communion. In this they are honest. The Episcopalians avow and defend their peculiar and untenable notions, on prelacy and church order. In this they are honest. But the Methodists, more exclusive and hostile to every other denomination than either of these, and affording very much less co-operation in the general plans of benevolence, are lauded as the truly catholick, truly liberal sect; whilst the others are continually accused of bigotry and sectarianism. Is this right,—is this honest? When the bandage which the Methodist circuit riders have tied on the eyes of the community is taken away, it will then, in my opinion, be perfectly obvious that, with the exception of the Catholicks, there is not in Christendom so exclusive a denomination as the Methodists.

Again: I would not be understood as saying that the Methodists were opposed to Bible, Sunday School, Tract, Temperance, and Sabbath Societies, *in themselves considered.* This would not be true. They demonstrate their friendship to these societies, by encouraging them among themselves. But the great reason of their opposition to them is, *they dislike to be co-workers with others.* And sooner than do this, I fear they would see them annihilated. Perhaps my language may be too strong, perhaps I may be mistaken; but if I am, I never was so before, in the face of so much evidence. But I have no hesitation in declaring, in view of what I have seen during the last twelve years, that the Methodists, as a body, would sooner see the societies named, sink to the bottom, like a foundered ship in a storm, than triumph over opposition, under the auspices of other, and especially Calvinistick denominations. This is the result of the *exclusive spirit*, which they drink in with the first milk which they receive from the breast of Methodism; and which afterwards grows with their growth, and strengthens with their strength.

Again: the exclusiveness on which we have remarked, we would not be understood to attribute, as

a necessary consequence, to Methodism. There are hundreds, probably thousands, attached to that communion, who, if left to themselves, would scarcely make a difference between the truly pious of any denomination; and who would contribute their support to every moral and religious institution. But here is the rub.—*They are not left to themselves.* The moment they are admitted to full membership, they must be all Methodist. They must join the crusade against all other sects, opinions and institutions; or otherwise be considered as halting between two opinions, and be always looked upon with a jealous eye. The leaders in this work are the circuit riders, and under them the class leaders. All preachers are agents for every thing attached to the "book concern"—for papers, magazines,—Tract, Sunday School, Missionary, Bible, and other Societies. Of course, they receive a compensation proportional to their success. To be successful they must infuse into their followers a spirit as exclusive as possible. They must array them against the general objects of benevolence, and create in them an affection only for Methodist institutions. To accomplish this object, they leave no stone unturned. And it is this unceasing exertion of the "circuit riders" that has given such an exclusive cast to the feelings and sentiments of thousands among them, who, otherwise, would look upon other denominations without suspicion or alarm; and who would see in every Christian a co-worker and a brother. If the "book concern" would only take away the strong influence of "compensation," it is more than probable that the riders themselves would be less exclusive, and more catholick, than they now are.

In connexion with this subject, I have but one remark more to make. Would that there existed no occasion for it. Influenced by party and exclusive feelings, very many of the Methodists descend to means, "ad captandum vulgus," which even the plea of ignorance cannot palliate. To bring into disrepute the societies named in this article, it is well known that infidels and wicked men have raised against them the cry of "church and state." These are sybilline words, which, in our day, have an ominous application to every thing moral and religious. They are the device of wicked men, to prejudice and influence the ignorant. It is the fact, that very many of the Methodists, instead of confuting this slander, use every exertion to extend it. And why? With the expectation of building up their society and its institutions, upon the ruins of those whose destruction is its great object. Let me not be told that this is untrue. I have heard the "riders" with mine own ears, make assertions by no means equivocal on the subject. I have heard them warn the community against the "church and state denominations, and societies." Nor let it be said that all these were ignorant, good-meaning men, who knew no better. The fact, is otherwise. Men *who do know better*, and would not like to be excused on the ground of ignorance, are partakers of these sins. Perhaps the ghost of the article "*Murder Will Out*," and that of others, no less injurious to the character of their brethren, and the veracity of Methodism, which have been circulated through the community, by publications from the "book concern," may testify to the truth of these remarks, by a momentary appearance to my readers.

I will conclude this paper by stating, that if our Methodist friends were willing to pass only for what they are, if they used only honest means to accomplish their designs, if they were candid in the avowal of their feelings, my remarks would never have appeared on the pages of your highly useful Miscellany.

Review.

We cannot say that on the whole we regret our inability to lay before our readers, at this time, an original review, which we have in hand, but which we have found it impracticable to conplete for the present month—because we think they will be better pleased, and perhaps more edified, by the following, extracted from the Eclectic Review, of August last, than by that with which we expected to fill the pages which it occupies. The subject of the work reviewed, is one of deep interest to every real Christian; one not often discussed; and one on which revelation, though not, as we think, silent, is yet short and reserved in its communications. The great objection to the future recognition, by glorified spirits, of their relatives in this world, is better answered in the subjoined extract, than in any thing we have elsewhere seen or heard. We wish the Reviewer had given us a little more of what the author of the work reviewed has said of the happy intercourse of the beatified, when they meet, "to go no more out," in "the mansions" which their Redeemer has prepared for their reception. We think that some of our booksellers would find it no losing business—which we know they always consider pretty carefully—if they should import and reprint a copy of this excellent work. The table of contents shows that every thing pertaining to the very interesting topick discussed, has received attention from the author; and the recommendation of the Reviewer, on whose judgment we place much reliance, is explicit and unqualified. The enormous impost on English publications, renders it all but hopeless, to get a volume which is not imported for the purpose of republication.

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RECOGNITION IN THE WORLD TO COME; *or Christian Friendship on Earth perpetuated in Heaven. By C. R. Muston, A.M.* 12mo. *pp.* xii. 432. *Price* 6s. 6*d*. *London*, 1830.

On first taking up this volume, an emotion of surprise may be excited, that it should have been deemed needful, or even possible, to occupy a volume with the discussion of the simple point of inquiry to which it professedly relates; but a glance at the table of contents will show, that Mr. Muston has treated the subject in various extensive and important bearings. We shall transcribe the plan of the work.

"Chap. I. Introductory Remarks. II. The Hope of Re-union in another World accordant with the general Apprehension of Man. III. On Christian Friendship. IV. The perpetuation of Christian Friendship, a Doctrine which rests upon Scriptural Evidence. § 1. On the certainty of a future state. § 2. On the local and common destination of the righteous. § 3. On the certainty of future recognitions. § 4. On the perpetuation of the social principle. § 5. On the future existence of specifick affection. V. The perpetuation of Christian Friendship accordant with the nature and design of Christianity. VI. The Final Meeting and Future Friendship of the Righteous, as distinguished by its Perfection, Perpetuity, and Progressive Character. VII. Difficulties and Objections connected with the Doctrine. VIII. Thoughts on the Final Interview of the Wicked, and the ultimate Consequences of Unholy Fellowship. IX. Hints on the Importance of Personal Religion. X. Remarks on the choice of Friends, and on the formation of the Matrimonial Compact. XI. Hints on the Duties of Christians towards their irreligious friends. XII. Remarks on the Nature and Objects of Church Fellowship. XIII. Consolatory Reflections on the Loss of Friends, suggested by the Hope of Re-union."

These are topics of delightful and awful interest, legitimately connected with the main subject; and in this age of abstracts, out-

lines, and flippant essays, it is refreshing to find a work in which the author has given his whole mind to the full investigation of his theme in all its bearings, not wearying of his purpose, and not satisfied till he has fairly distilled its essential virtues. Mr. Muston has evidently thought deeply and well, has read, reflected and felt, before he committed his work to the press. He has conversed with his theme, till he has caught a glow from its celestial brightness. He has wrestled with it, till he has extorted a blessing for his reward; for how is it possible, indeed, to put forth one's mind in the energetick encounter with such subjects, without receiving their influence into our bosoms? Of the author's competency for the task he has undertaken, and of the spirit in which he has accomplished it, we could not but draw a favourable augury from the introductory remarks, in the first chapter.

"The knowledge which revelation conveys to us respecting the future state of being, is of a general character. It consists more in principles than in minute details; and discloses to us as much of the celestial scene as is sufficient to uphold and animate us in the arduous pursuit of eternal life, without dazzling our minds with a vision of overpowering brilliancy, and abstracting our attention from the more humble, yet all-important concerns of human life."

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"The question whether the friendships of the good will be extended to another life, or whether they will be forever annihilated by the oblivion of present associations, cannot be a cold and barren speculation, to any who possess the common feelings of humanity. What bosom does not respond to the sentiment so pathetically expressed by a poet, more distinguished, alas! by the splendour than the sanctity of his genius?—

"'Yet if, as holiest men have deem'd, there be
A land of souls beyond that sable shore,
To shame the doctrine of the Sadducee
And sophists, madly vain of dubious lore;
How sweet it were in concert to adore
With those who made our mortal labours light!
To hear each voice we feared to hear no more!
Behold each mighty shade reveal'd to sight,
The Bactrian, Samian sage, and all who taught the right.' BYRON.

"The subject, in short, has universal interest. It connects itself with the best feelings of the heart, and the deep solicitude which it frequently awakens, is the voice of nature attesting its importance. To discuss its merits at present, would be for the author to anticipate himself. Let it suffice to observe, that if the hope to which it relates can be shown to rest on valid ground, it is both rich in practical instruction, and replete with comfort to all who are mourning over departed worth. It blends itself with our purest pleasures here, and with our loftiest anticipations of bliss in the life to come. It mingles heaven with earth, and while it imparts peculiar endearment and sanctity to every earthly relation, which is founded in love to the Saviour, it adapts itself to that principle of our nature which borrows aid from the impressions of sense. It multiplies and quickens our religious associations, and establishes an important link between time and eternity, in addition to every other by which God has thought proper to unite them. The realities of that bright and happy world, into which the righteous are in due time to be gathered, do not come within the range of actual vision. They are objects of faith, and as such they must continue to be, until death brings them in full and sensible manifestation before the eye of the believer. But our conceptions of this invisible region are strengthened, and brought more completely home to the business and bosom of man, by knowing that the living materials with which it is in part to be replenished, are placed in direct display before his senses. He hears the voices, and beholds the persons, of the very intelligences who are hereafter to be associated with him, and to be recognised as his fellow companions on earth. To live with such prospective associations, on terms of close fellowship with them, and to realize in their friendship the pledge of future bliss, must be interesting circumstances, fitted to familiarize the unseen world to our minds, without degrading it, and to further the work of preparation for its elevated pleasures and services.

"Upon the determination of the question before us, must likewise depend the degree of regard which is due, on the part of the Christian, to his holy kindred and companions in the present life. 'I must confess, as the experience of my own

soul, (says an eminent divine,*) that the expectation of loving my friends in heaven, principally kindles my love to them on earth. If I thought that I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such. But I now delight to converse with my pious friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those of them that are dead or absent, as believing I shall shortly meet them in heaven, and love them with a heavenly love, that shall there be perfected.'"—pp. 4—11.

We do not think it necessary to give any further analysis of the work, than the general plan and titles of the chapters. The fairest, and yet the severest test which we can apply to the merits of the execution, will be to examine the manner in which, in the seventh chapter, Mr. Muston copes with the difficulties and objections connected with the doctrine of perpetuated friendship. The objection which requires at least the most delicate handling, is that which founds itself upon the solemn and painful consideration, that individuals may be excluded from heaven, who are now the objects of our tender and affectionate solicitude: the knowledge of their absence, and of all that that absence involves, must, it is argued, be incompatible with the anticipated felicity of heaven. The subject, Mr. Muston remarks, is indeed one of those gloomy and distressing topics, from which we are glad to make a hasty escape. So deeply does it implicate the feelings, that it unfits the mind for calm and impartial inquiry; and "after all that can be said upon the subject, the attempt must in many instances, prove quite unavailing to produce, on minds of a certain class, any thing like enlightened conviction." The following remarks are submitted with a view to expose the fallacy of the principles upon which the objection rests.

* Baxter.

"It is natural then to remark, that the difficulty adverted to, arises, in no small degree, from the circumstance of looking at the present subject through the medium of those earthly affections, which will find no place in the new and spiritual constitution which is to be set up in the future world. The instinctive principle —though it has been employed to account for more of the phenomena of mind than the rules of sound philosophy can warrant—is yet a primary element in the constitution of man. It mingles with the current of our associations, modifies our feelings, and exerts over the mind an influence, which, in regard to uniformity and force, bears a striking resemblance to the great law of gravitation, which the Creator has impressed on inanimate creation. It is probable, that the most pure and refined affection of which the human bosom is the residence, contains some portion of flesh and blood —some earthly admixture, which will not enter into celestial happiness. The aid of the instinctive principle is peculiarly necessary in social and domestic life; and it is here, therefore, that its power is especially felt, and exhibited in those forms of tenderness, sympathy, and assiduous care, which so much contribute to the harmony and happiness of the human family. How much of the love which blends itself with the various relations of kindred and consanguinity, is to be placed to the score of natural affection and conventional want, it would be difficult, and perhaps impossible, to determine. But it is obvious that no small proportion flows from this source.

"If the Christian carried into a future world the same affections which are involved in the natural relations of the present life, they might, for aught that appears to the contrary, become the source of inquietude, and embitter the enjoyments of eternity. But then the wants and feelings arising out of our corporeal nature—the perpetuation of which the objection in question evidently presupposes—are designed to answer a temporary purpose; and revelation gives us to understand, as we have had occasion to notice, that death will determine them, and introduce a constitution under which the righteous "will be as the angels of God." And this very important consideration conducts us one step at least, towards the resolution of a plausible difficulty, frequently urged against the doctrine of perpetuated consciousness. For it teaches us that the Christian must stand in a very different position, from that in which he is at present placed towards his irreligious friends. Divested of all those earthly tendencies, and un-

holy passions, which often pervert his judgment and enslave his better feelings, he will be prepared to look at their condition with the eye of unsophisticated reason, and to contemplate them in the essential and moral attributes of their nature.

"If, then, in the future world, they will be regarded in their naked character and relation to eternity, what will remain to attach them to redeemed and perfected beings? The objection supposes them to be unholy intelligences; for there are only two classes into which the human family will be divided on the great day, and none will be excluded from the presence of God but those who finally reject the Saviour, or die in an impenitent state. Such persons will not only want the requisite title of admittance into heaven, which faith in the Redeemer imparts, but will be morally unfit for the pleasures, employments, and fellowship of that sacred place. And when the restraints, the disguises, and the factitious qualities, which now often conceal the real character, shall vanish for ever, and the secrets of all hearts shall be revealed, it is manifest, that the impenitent cannot fail to be seen as they truly are, and that they will appear to be destitute of every virtuous principle, and at enmity with God. Were it, therefore, possible for any of them to be admitted into the supernal world, is it to be supposed that they would be regarded with other feelings than those of moral aversion by its holy inhabitants? Recollections, indeed, might be awakened, but would they have any central point of complacency, or possibly produce any cordial sympathy amongst beings delivered from the influence of every instinctive affection, and having for the basis and regulating principle of every attachment, a strict and undeviating regard to moral excellence?"

"And what appears to be the state of mind into which an eminently pious man is ordinarily brought, in reference to his earthly relatives in the immediate prospect of dissolution—in those eventful and interesting moments, when it is fair to presume that he makes the nearest approximation on this side the grave to the temper of the redeemed in heaven? In those cases, where the power of religion is manifested, the affections do not seem to be diminished, but often acquire unusual intenseness, even amidst the depressing influences of pain and disease. The soul of a holy man, who enjoys on his dying bed the presence of God, often glows with unwonted ardour; joy glistens in his eye, the light of gratitude comes over his countenance, and his heart burns at the very mention of the Saviour's name: and it is usually found that he becomes peculiarly susceptible of grateful impressions, from the sympathy and kindness of surrounding friends. But then his love is sublimed; it is abstracted from earthly considerations; it is fixed upon God, and goes out, at the same time, in pure and complacent emotion towards his religious friends and associates. And whilst he regards them no longer 'after the flesh,' and every natural relation seems, in his experience, to be absorbed in the spiritual one; yet they are endeared to him, as he is to them, by the common anticipations of eternity, and the remembrance of sanctified associations and pleasurable intercourse. But what may be expected to be his feelings towards those of his kindred, if such there be, who are evidently strangers to God, and abandoned to vicious and profligate courses? Has it not frequently happened, that their very presence has occasioned an unusual degree of uneasiness, and is it even desired but with the benevolent view of prevailing upon them, by all the solemnities of the occasion, to give prompt and serious attention to their interests for eternity? And how much stronger must the operation of such sentiments be, in a world where love will be made perfect, and where there will be nothing to obstruct or divert the current of holy emotion!"

"It should not, in conclusion, be forgotten, that the justice of the above remarks, and the fallacy of the objection which has given rise to them, receive support from the discoveries of revelation, in reference to the temper of mind with which the inflictions of righteous judgment are regarded by the inhabitants of heaven. God is love, and cannot but look with ineffable tenderness upon his creatures. Yet his happiness is not, and cannot possibly be, impaired by the sufferings which his unerring rectitude has doomed unholy spirits to endure. And in like manner the angels of heaven, who take the most deep and benevolent interest in our apostate race, and who are inconceivably better acquainted than human beings can be with the precise condition of fallen spirits, and with the direful consequences of sin, enjoy, nevertheless, undisturbed tranquillity and perfect happiness. The sentiments with which they contemplate the severest visitations which are awarded to the impenitent by the supreme Governor of the universe, are those of adoring reverence and perfect confidence in the equity of his decisions. Their language, on such occasions, is embodied in the discoveries of revelation; for they are represented to say, in reference to the vials of the divine wrath,

'Even so, Lord God Almighty, true and righteous are thy judgments.'

"Thus it appears that the most intense benevolence, combined with the full knowledge of the awful doom of fallen intelligences, is by no means incompatible with perfect peace. Nor can we reasonably suppose, that it will be otherwise in regard to the glorified spirits of righteous men, who will be made like God, and the angels of heaven."—pp. 217—227.

We offer no comment upon these paragraphs, but leave them to speak for the good sense and piety which, we think, characterize Mr. Muston's entire discussion of the general subject. The difficulty adverted to, is not, indeed, peculiar to that subject; for, if the reasoning of the objector had any force, not only must mutual recognition and the perpetuation of present consciousness be excluded, as incompatible with future happiness, but even the very knowledge of the existence of evil, and its awful and necessary concomitant, misery.

Mr. Muston has enriched his volume with extracts both from the heathen classics and our own poets, in order to show how prevalent has ever been the hope of a future reunion. This sentiment is somewhat obscurely, yet how exquisitely expressed, in the Antigone of Sophocles! The daughter of Œdipus exclaims:

"For a deed like this,
Oh, what were death but glory! I shall rest
Beloved with him I love, my last sad duty
Boldly discharged. Our latest, longest home
Is with the dead; and therefore would I please
The lifeless, not the living. I shall rest
Forever there."

(Dale's Translation.)

In a still sublimer spirit of poetry, as well as of faith, the sacred writer exclaims: "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us throw aside every weight and incumbrance, and let us run with perseverance the race that is set before us, looking unto Jesus."

Literary and Philosophical Intelligence, etc.

The Passage of the Red Sea.—One of my first objects at Suez, was to ascertain if the sea was fordable opposite the town, at ebb tide; the consular agent, and the Levantine writers of the governor, assured me that it was not; but I attached little importance to their assertions. I therefore desired my servant to find me out any Indian sailor, who wished to earn a dollar by crossing the gulf: at eight in the evening, a man made his appearance, who offered to make the attempt. I explained to him the nature of the object I wanted to ascertain; I directed him to walk straight across, as far as it was possible to do so, and to hold his hands over his head, as he walked along. He was in the water forthwith, he proceeded slowly and steadily, his hands above his head, and in nine minutes, he was at the other side of the Red Sea. On his return he told me, what I knew to be a fact, that he had walked every step across; the deepest part being about the middle of the gulf, when the water was up to his chin. I proceeded now to follow his course; I gave him another dollar to cross over before me; and as I was nearly eight inches taller than my guide, where his chin was in the water, my long beard was quite dry.

The tide was now coming in fast, and by the time we reached the middle of the sea, my Indian thought it imprudent to proceed farther, as I could not boast of being an expert swimmer. Had we remained ten minutes longer, we should inevitably have suffered Pharaoh's fate, for the opposite bank was perceptibly diminishing; and at ten o'clock the sea, which was hardly more than the breadth of the Thames at London Bridge two hours before, was now from two to three miles broad. I returned, perfectly convinced that the Red Sea opposite Suez, is passable at ebb tide.

By a mark which I made on a perpendicular rock on the seaside, about eighty paces from the spot we forded, I found the difference between the ebb and flow, to be six feet two inches. The fountains of *Moses*, above *El Naba*, are about seven miles from Suez by water, but by land the distance is double.

Five miles to the north of Suez, the sea terminates in a narrow creek and saline marsh, which it is necessary to wind round, in going by land to *El Naba*. Niebuhr says he walked across this creek at ebb tide, and was only knee deep in water. The Bedouins do this daily, but I am not aware that any European before me, ever attempted the passage of the sea opposite Suez: indeed, the very inhabitants considered it impracticable, till I proved the contrary.

In short, there is no other point but that of Suez, from which so immense a body as that of the Israelites could have passed over the sea, without the farther miracle of removing mountains. I do not hold the preservation of the Israelites to be one degree less miraculous, because the wind or the tide drove back the waters, to let them pass at *Suez*, and that the same natural causes were ordained by God, to overwhelm the Egyptians.

I believe that infinite wisdom, in the operation of miracles, is pleased to consider our finite faculties, and to make natural agents the instruments of his divine power.—*Madden's Travels.*

Cholera Morbus.—At a meeting of the French Institute, communications from various parts of the Russian Empire, were made by M. Moreau de Joannes, on the progress which the Cholera Morbus has made in that empire, to which M. de Humboldt added some very curious facts, he had obtained during his recent travels in Asiatic Russia. His statement began with its first appearance in the Bombay army, in 1818, from whence in 1819, it spread to the Isle of France and Madagascar. In 1821, it appeared at Brussels, from whence it spread by the Euphrates, to Syria; it diminished in violence for three years, although it spread along nearly the whole of the northern coast of Africa. In 1823, it appeared on the borders of the Caspian Sea, and made dreadful ravages at Astracan, spreading from thence into central Asia, whence it was supposed to have been brought by the caravans, which generally consist of three thousand or four thousand men and camels; but this supposition, M. de Humboldt proves by facts, could not have been the case. In 1829, it broke out on the Persian frontiers of the Russian Empire, from whence it spread into Georgia, where, in one city of 20,000 inhabitants, only 8,000 escaped. On the 31st July, 1830, it again appeared at Astracan, where 21,000 persons died—from whence it extended into the country of the Don Cossacks, and arrived at Moscow, having spread over 46,500 square leagues of country. The official bulletin published at Moscow states, that from the 18th September, to the 11th October, one in three of all those attacked, died. It is also stated, that it has recently appeared in the neighbourhood of Constantinople; it was at Odessa on the 8th October, from whence it is feared it will gain Greece, Italy, and the southern parts of France, though its effects are suspended by the winter.

Four young French Physicians presented a proposal to the Institute, to request the government to send them to the countries infected with the malady. The Institute deprecated the present conduct of Russia, in marching large bodies of troops from countries infected with it, to countries that are not; and more especially as it is historically known that it first appeared and was propagated in India, by Lord Hastings' army. Dr. Alex. Trumbull Christie's work was highly spoken of, as being the only one in which any positive knowledge could be obtained. The Institute afterwards resolved itself into a Secret Committee, to take the subject of the disease, and the demand of the young physicians, into consideration.

Platina employed for Coin.—This singular and extraordinary metal has usually, and until a modern day, been procured from a few alluvial districts in South America. Notwithstanding its refractory character, means have been found to melt and work it. Besides its various applications for crucibles, spoons, evaporating vessels, hydrometers, pendulums, standards of measures, mirrors of reflecting telescopes, and various other objects, it has latterly been issued from the mint in the form of coin.

The Russians seem to have the merit of this application. The grains of Platina are picked up in the Ural Mountains, which are considered by geographers as forming the boundary for a considerable distance, between Europe and Asia. It makes beautiful pieces of money, though not as bright as silver. Several of these Platina coins, brought from St. Petersburgh, by the Ex-Minister of the United States, the Hon. Mr. Middleton, bear strong evidence of the neatness and distinctness of the execution. On one side of a piece, value six silver roubles, is the Muscovite Eagle, with two crowned heads, and with wings in full display. The left foot sustains a globe, and the right a sceptre. The top is embellished by a large imperial crown. The workmanship of several of the smaller parts is highly finished, and will bear examination by a magnifying lens. On the reverse, is the date (1830,) the value, and an explanatory inscription in the Russian language, and character. But there is no head or likeness of an Autocrat, Emperor, or any other great person. This currency

is issued by the government, and received in payment of taxes, imposts, rents, and all other publick dues.

The three rouble piece, which is dated in 1829, has substantially the like impression with the other, having the necessary alterations, as denomination, work, inscription, &c. Dr. Mitchell, to whom they were generously and politely sent, is fully sensible of Mr. Middleton's noble spirit, and of the kindness of H. Warner, Esq., in delivering them promptly, according to request. A silver rouble is rated at seventy-seven cents of our money.—*N. Y. Com. Adv.*

Pure Water.—Water drinkers are in general longer livers, are less subject to decay of their faculties, have better teeth, more regular appetites, and less acrid evacuations, than those who indulge in a more stimulating diluent as their common drink. This liquid is, undoubtedly, not only the most fitted for quenching the thirst, and promoting true and healthy digestion, but the best adjutant to a long and comfortable life. Its properties are thus summed up by Hoffman: "Pure water is the fittest drink for all ages and temperaments: and of all the productions of nature or art, comes the nearest to that universal remedy so much sought after by mankind, and never hitherto discovered." This opinion is supported by most scientifick and intelligent men.

Iron Chimneys.—If our builders would use cast iron pipes (round or square,) instead of making cumbrous, inefficient and insecure brick chimneys; would it not be an improvement in the art of building? They would take up less room—be more secure against fire—would draw better, and could be so contrived as to be more easily cleansed, (if necessary,) than the expensive, unsightly projections, which encumber our rooms at present.

Religious Intelligence.

In another department of our work, we have inserted an account of the origin, progress, and general nature of the disease denominated Cholera Morbus, which is manifestly pestilential in its nature, and but partially resembling the malady so denominated in our own country. But into our own country, we should recollect, it may come. The latitudes where it has spread its most awful desolations are those of the United States—Astracan is rather more than 46° north. The following account, extracted from the Evangelical Magazine of December last, is affecting in a high degree. It has strongly reminded us of scenes which we witnessed for ourselves in 1793 and 1798—scenes of apathy, carelessness, and stupidity, succeeding to those of alarm, terror, and death in some of its most dreadful forms. It would seem as if pestilence was intended to be an unmingled judgment. We have known but a few rare instances of its serving to awaken careless sinners. The hortatory strain, in which the pious missionary concludes his account, is truly excellent. We earnestly recommend it to the serious attention of all our readers.

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SOME PARTICULARS RESPECTING THE CHOLERA MORBUS AT ASTRACAN;

Extracted chiefly from letters written by the Rev. Wm. Glen, of that city.

I. In the beginning of August, 1830, it was reported that the cholera morbus had made its appearance in the suburbs. Immediately the authorities met, and held a consultation as to the best means to prevent its entrance into the city, or if it came, what should be done to stop its ravages.

Papers were printed and circulated among the inhabitants, informing them of the names and residence of all the physicians; showing them at the same time what precautions ought to be used, and what might be considered symptoms of the disease. If any poor people were attacked with it, who had not servants to send for a doctor, they were requested to inform the watchmen, who stand night and day at the watchhouses, and who had received orders to report such cases instantly to the medical attendants. Indeed, every thing was done that promptitude, vigilance, energy, and medical skill could perform; but, alas! it was unavailing—the disease soon entered the city, and it came upon us like a mountain tor-

rent, bearing every thing before it. The shock which it gave the inhabitants, was dreadful.

II. About the sixth day of the disease, it entered the mission-house. I was transcribing a letter when my wife came into my study, and informed me that Mr. Becker, our excellent young German friend, was attacked. He had been with me just before, conversing about a sermon of Dr. Stennett's, which had afforded him peculiar delight, and he took the book with him to translate the sermon into the German language, hoping that other poor sinners might derive as much advantage from it as he had done. But, ah! in a moment he was laid on the bed of suffering, and all his labours were at an end. I went down stairs to see him, and found him convulsed in a most alarming manner. His groans and screams pierced my heart; but his agonies were quickly over—in a few hours after he expired! Dear young man! he was much beloved by us for his zealous endeavours to do good, having exerted himself most laudably for the spiritual benefit of the German population, who have been for years destitute of a pastor, and are left as sheep without a shepherd. But he is gone: his tongue is now silent in the grave, and his pen is laid down for ever.

The next person who was seized in our house was good Mrs. Lovets, another of our German friends. She was the wife of the Sarepta commissioner. The disease rapidly preyed upon her frame, and she sunk into the arms of death. After her funeral, her bereaved husband hastened away with his three motherless children, in the hope of escaping the contagion; but he carried death with him; and three stages from Astracan he died, and was buried by the road-side; for such was the fear and horror of the villagers near him, that they would not permit him to come near them while he lived, nor to be buried near them after he was dead.

Next, my beloved wife was attacked. Our family physician was at this time also affected by the cholera; but he prescribed for Mrs. Glen, who, after lingering in awful suspense for some time on the brink of eternity, was mercifully restored Oh, I cannot tell you how it comforted me, while I stood watching by her bed-side, to hear her confidence in the Lord Jesus Christ, the Saviour of sinners! She trusted simply in the Redeemer, looking for redemption through his blood—the forgiveness of sins, according to the riches of his grace. And, ah! where else should sinners look but to Jesus? If God has so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, it is sufficient. Here let me rest, with the sweet assurance that the man who believes on him shall be saved.

III. Having stated what particularly referred to my own family, I will now give you a more extensive view of it.

In general, business of every kind was at a stand. The bank suspended its operations. In the bazaar not a whisper was heard; even the Kabaks, those scenes of iniquity, those moral pests, were abandoned, and a general gloom spread over the countenances of the few solitary individuals who were to be seen walking through the streets. This gloom was heightened by their attitude, moving pensively about with handkerchiefs at their noses, perfumed with, or containing camphor; so as to counteract the infection, with which it was supposed by medical gentlemen that the open air was in a measure saturated.

According to the best accounts, when the disease was at its height, the number of funerals, on one particular day, was 500, and on another, 480. More than 1000 were buried about this time in a large sand-pit, for want of graves, which could not be dug so fast as required, nor at a rate that the poor could afford; twenty-five roubles being demanded for each. Such a time was never before seen in Astracan.

On the roads leading to the burial grounds, which are out of the city, scarcely any thing was to be seen from morning to night, but funeral processions.

During its progress more than sixty officers, from the Governor, the Admiral of the Fleet, the Rector of the University, and downwards, fell victims to it; and the number of the dead of all descriptions, in the city alone (the resident population being not more than 40,000,) is calculated at 6000, beside 1000, or, as some say, 2000 of those from the interior of Russia, who were passing the summer here, and who fled to the towns and villages up the Volga, in hopes of escaping it. Of these, forty were found on the road-side unburied, on the first three stages, until notice was given of the circumstance to the commanding officer of the district; but the greater part of the fugitives who fell victims to the disease, met their fate on the Volga. Nearly 10,000 left the city, it is said, in great confusion; and being ill provided with food and other necessaries, were reduced to indescribable hardships on their passage up the river, as the Calmucks on its banks would have no intercourse with them. It is said, that in one or more of these boats, the people all perished from the cholera, and having none left to man them, were at last carried down the stream, with the residue of the

dead on board. In other cases the ravages on board these boats were dreadful.

With such scenes before their eyes, or reported on credible authority, it was almost impossible for the most thoughtless to be altogether unconcerned at the time; yet, alas! it is lamentable to see, that now the danger here is considered as past, many are returning to their vicious practices, like the dog to his vomit, and the sow that was washed to her wallowing in the mire.

From the above it appears, that about a sixth or seventh of our whole population have been cut off. It is supposed that half the adults have been affected by it. Some children have died, but comparatively few. Through the tender mercies of our God, I have been preserved without the least injury, and have been enabled to attend to the sick in the house, and also to render some assistance to our neighbours. Bless the Lord, O my soul!

Dear friends, what think you of this awful visitation? Oh, if ever there was a solemn providence which called on sinners to prepare to meet their God, it is this; yes, it calls aloud to every one of us. Perhaps the cholera morbus may never visit the place where you reside, but it may; who can say that it shall not? When it was raging twelve years ago in India, no one thought it would destroy a sixth part of the population of Astracan. Oh, think of the awful consequences of being hurried into the presence of your Judge unprepared! Reader, say not that your present occupations are so important as not to allow you to attend to these things. What are you doing? Surely your engagements are not more important than the governor of a province, or the commander of a fleet, or the rector of a university; but the gentlemen who filled these high official situations at Astracan, were suddenly removed by the cold, resistless hand of death! Come, then, I beseech you, and consider your ways. Be assured there is nothing on earth so important to you and to me, as to be prepared for heaven; that when we are absent from the body, we may be present with the Lord.

Hence it becomes a matter of universal concern to know wherein this preparation consists. An error here may prove fatal. Examine it well. Every man is a sinner; and as such is in a state of condemnation. How then can he be pardoned? How can he be justified in the sight of a just and holy God? The Bible must decide. This blessed book declares, that by the deeds of the law shall no flesh living be justified; therefore it is a fruitless effort to seek justification by our own doing. No man can redeem his own soul, or give to God a ransom for his brother; therefore it is in vain to seek help from man. What then are we to do? Why, in the great work of a sinner's salvation, we must look away from all creatures, for they cannot procure for us the pardon of one sin—no, not one. But, blessed be God! we are not left without a directory in this momentous affair. Oh, no!—for thus it is written—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here, then, is the glorious discovery! The sacrifice of the Lord Jesus Christ, is an atonement for the sins of the world; and whosoever, young or old, rich or poor, whosoever believes in Him, becomes a partaker of this great salvation. His sins are blotted out; his person is justified; and, being justified, he is safe; he has peace with God; he has joy in the Holy Ghost; he has a title to heaven. Oh, what a happy state! Having thus committed his precious soul to the keeping of the matchless Saviour, he delights to meditate on him; seeks daily communion with him; strives continually to honour him, by a holy and useful life; and looks forward with joy to the day when he shall join that great multitude, which no man can number, in singing, "Worthy is the Lamb that was slain to receive glory, and honour, and blessing; for he has redeemed us to God by his blood, and we shall reign with him for ever." It was this precious faith in Jesus, which supported Mrs. Glen in the prospect of eternity; and this same precious faith will support you in life and in death, and prepare you for a glorious immortality. Hallelujah! hallelujah!

Young people; you are now in the prime of life. What an affecting lesson does the case of good Mr. Becker teach you! He also was young, but he feared the Lord, and was engaged in the delightful work of attempting to do good to others. This was his happiness; this was his joy. What a sweet preparation for a better world! Blessed is that servant whom his Lord, when he comes, shall find so doing. But, ah, how few young people are acting so wisely! Dear young friends, my heart yearns over you; the summons may come as suddenly for you as it came to him. Are you ready? Have you given your heart to God? Are you trusting in the merits of Christ? Are you walking in the narrow path which leads to glory? Oh, if you are acting thus, then happy are ye! Go forward. May your life be long spared to honour your Redeemer! Yet if, while thus engaged, any of you be cut off in the days of youth, nothing will afford your sorrowing parents

so much pleasure, as the thought that you were prepared for glory. Oh, do not neglect this great salvation!

Husbands and wives; you can judge better than others, what must have been the feelings of Mr. and Mrs. Glen while she was struggling with this alarming disease, and her affectionate partner stood weeping by what he feared would be her dying bed. Oh, what can comfort under such circumstances? What can bind up the breaking heart? What can dry up the falling tear? Only one thing; and that is what the Saviour denominates the "one thing needful." Yes; it was her hope in Christ—her simple reliance on Christ alone. And would not you like to see your partners in this happy frame when they are passing through the dark valley of the shadow of death? Remember that the time will come when you must part; the cold hand of death will separate the dearest friends; and what will console you *then*, but a good hope that your beloved partners are prepared for the mansions of bliss. And have you any scriptural ground to hope that it will be so? Examine yourself whether ye be in the faith. Prove yourselves by the unerring standard of God's holy word; and give no sleep to your eyes, nor slumber to your eyelids, until you have obtained peace and satisfaction on this grand and important subject.

Ye zealous and devoted servants of the Lord; let this awful visitation of Providence quicken you in your labours of love. If any thing can give Mr. Glen pain, now he sees his wife restored and his children smiling around him, it is the thought that many are gone beyond the reach of his voice, whom he never faithfully warned to flee from the wrath to come. Now, now is the time to work; soon, very soon, all our opportunities will be over; our tongues will be silent in death, and our bodies lodged in the house appointed for all living; therefore, whatsoever your hand finds to do, do it with all your might.

Before I conclude, I cannot help noticing the dreadful obduracy of the human heart. Mr. Glen says, "Now the danger here is considered as past, many are returning to their old vicious practices, like the dog to his vomit, and the sow that was washed to her wallowing in the mire." Is not this dreadful? Reader, see what man is when left to himself. Oh, cry day and night unto God to give you a new heart and a right spirit; to hold up your going, and preserve you from evil; to guide you by his Spirit, and lead you in the way everlasting.

Most affectionately I entreat you to give up yourself to the life-giving Saviour, then you will be prepared for every event. Amen.

(Signed) RICHARD KNILL.

St. Petersburgh, September 8th, 1830.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of January last, viz.

Of Rev. John W. Scott, a quarter's rent, for the contingent fund - -	$87 50
Of Rev. Thomas J. Biggs, for the Kennedy Scholarship - - -	37 50
Amount received	$125 00

View of Publick Affairs.

The ebb tide of news has succeeded to the flood. We find it stated in the paper of the morning of January 31, on the evening of which we write, that there has not been an arrival from Europe in twenty-seven days. We last month brought down our chronicle to the date of December 9th, from Britain, and to the 6th of the same month from France. An arrival at Halifax, Nova Scotia, has brought intelligence from Falmouth to the 11th of December, only two days later than that received a month ago. It is of little importance, but we give the whole we have seen—it is as follows:—"In the British Parliament on the 9th of December, the Regency Bill was brought down from the House of Lords, and was read a first time. The Pope's nuncio in Paris is stripped of his honours; and the French soldiers are no longer to attend mass. The man who attempted assassination in the House of Lords has been handed over to the civil power; he says he had an account to settle with the Duke of Wellington. The incendiary outrages which have been committed over so great a portion of England, have, for the most part, ceased on the strict enforcement of the law. The majority of nearly all classes of the citizens of Brussels, Antwerp, and Ghent,

even Liege, particularly the armed burghers, are, it is said, in favour of the accession of the Prince of Orange, or one of his sons, as the means of restoring peace and confidence." We have also observed an European article during the last month, in which it is stated, we think authentically, that the island of Candia has been ceded by the Turkish Sultan to his ally, or subject, the Viceroy of Egypt; and that the inhabitants of the island, both Greeks and Turks, are filled with joy by this transfer. This is all the recent information from the old world which we are able to communicate.—

Since writing as above, we find in the morning paper of February 1, that by an arrival at New York, European intelligence to the 19th of December inclusive, has been received—a summary of it is as follows—

The prominent article of intelligence by this arrival is, the account of a revolution in Russian Poland. It appears that the Archduke Constantine, who governed Poland, in behalf of his brother Nicholas, after several tyrannical and cruel acts, which had much incensed the Poles, undertook to inflict discipline on the pupils of the military school at Warsaw. These pupils, on some occasion of a publick dinner, had drank some offensive toasts, and among others, one to the memory of the celebrated Kosciusko. Constantine, informed of this by his spies, ordered a commission to inquire into the affair. The commission considered the conduct of the youth as either harmless or not worthy of regard; and so reported. Not satisfied with this, the Vice-Emperor committed the inquiry to two general officers; and still not satisfied with their treatment of the business, he interposed by his own immediate authority, inflicted a severe punishment on several of the young men, and sent a large number of them to prison. This arbitrary proceeding exasperated the publick mind. The young men of the military school rose in a body to break the chains of their comrades, and take vengeance upon the oppressor of their country. Detachments of regiments of the Russian Guard, who, contrary to the provisions of the Constitution, formed part of the garrison at Warsaw, were ordered to put down the rebellious pupils, whilst several companies of Polish troops took part with the latter. Thus the combat began. The insurgents having forced their way through the Russian troops, marched immediately towards the Belvidere, the residence of the Grand Duke Constantine, half a league from Warsaw. His officers fell under the blows of national vengeance, but Constantine made his escape by a back door. It appears that the Grand Duke, in fear of some popular disturbance, had some time previously sent away his wife: and when out of reach of the insurrectionists, he issued a proclamation, saying, that he had permitted the Polish troops who had remained faithful to him, to return to their comrades, and added, "I am setting out with the imperial troops, to proceed to a distance from the capital; and I hope from Polish good faith, that they will not be harassed, in their movements to reach the empire." It is evident from this, that he considered his Russian troops as inadequate to resist the force which the Poles could array against them. On the return of the Polish regiments to Warsaw, they were received with enthusiastick approbation by their countrymen. The inhabitants of all ranks rushed to arms, and the whole country was in commotion, and flying to the succour of Warsaw. A provisional government was formed, and the names of those who compose it are given in the publick papers. It appears that the struggle at Warsaw was sanguinary. One account states that "nine Russian generals and the principal officers of state, were put to death; and also that a great number of the Russian soldiery were massacred." This we exceedingly regret, as it will greatly incense the Russian soldiery. General Diebitsch, who was at Berlin when the insurrection took place, had left it to put himself at the head of his immense army, we suppose with a view to suppress this revolution in its infancy. The Poles, we doubt not, will fight to desperation, as indeed they did when Suwarrow took Warsaw by storm; but humanly speaking, it seems impossible that they should forcibly resist the Russian legions. Yet the God of battles may order it otherwise than short-sighted mortals can forecast; and of this, history, both sacred and profane, furnishes numerous instances.

Information had been received in London from France, of the death of the highly distinguished deputy, B. Constant. His funeral was celebrated with national honours. Eighty thousand men in military array, were drawn out on the occasion. With the exception of Lafayette, probably no man in France was more popular.

It appears also, that the news of the recent revolution in Russian Poland, had reached Paris; and a short speech of General Lafayette is given in the papers, in which he explicitly maintains—and it was heard with acclamation,—that France will not suffer either Austria or Prussia to interfere in aid of Russia against Poland—which, as these three great powers were all concerned in the partition of this country, we suppose he thought probable. In short, the indications of a general war in Europe, are far greater than they were, when we last month gave our views on this subject.

Still, we hope there will not be a general war. There is reason to think that France and Britain either have already, or very speedily will, enter into a formal agreement, and make it known to the world, that they will not consent that, in any case, one nation shall interfere in the concerns of another. If this take place, Russia may shed much Polish blood, without the aid of Austria and Prussia, and yet no general war ensue. But we think that the military spirit in France is ardently in favour of war; and in a short time, it is stated that they will have (including the National Guard) from nine to twelve hundred thousand soldiers equipped for action. It is hardly to be expected, if this be so, that such a body of troops, filled with military enthusiasm, will not find, or make, some occasion to display their heroick valour.

There is a rumour, likewise, of an insurrection in a part of Prussia; and also the statement of the suppression of one at Milan, which was on the eve of breaking out. But these accounts, though not improbable, are not yet authenticated.

The news, so far as Britain is immediately concerned, is not of great interest. Talleyrand is to be recalled to France, at his own request; and is to be succeeded by the Count Flahault. The internal state of the country is said to be far from quiescent; and incendiary acts are still frequent. A motion was expected to be made in parliament, to suppress Cobbett's Weekly Register, as being of treasonable tendency. It was thought that Hunt, the coadjutor of Cobbett, was likely to be chosen a member of parliament.

The provisional government at Brussels was employed in framing a new constitution. The king of Holland had referred his concern with Belgium to the decision of the foreign ambassadors in London. Pope Pius VII., whose illness we mentioned last month, has died of the gout in the stomach.

AMERICA.

COLOMBIA.—There is reason to believe that the Liberator Bolivar has gone to his last account. After well authenticated information of his being on the brink of the grave with a consumptive complaint, his farewell letter to his countrymen has made its appearance. Among other things, he says, "I have laboured with disinterestedness, sacrificing my own fortune, and even my tranquillity * * * * I have been the victim of my persecutors, who have driven me to the borders of the grave. I freely pardon them * * * * Colombians! should my death be the means of allaying the rage of party spirit, and consolidating the union, I go down in tranquillity to the tomb."—The effect of his removal from the theatre on which he has acted so conspicuous, and for a while at least, so glorious a part, time will decide; and time alone, it would seem, will enable us to pronounce a just verdict on his whole career and character.

MEXICO.—Recent advices from this large republick, represent the state of the country to be more favourable than it recently was. It is hoped that the civil war is nearly or quite terminated; and that peace and prosperity are likely to ensue—With such hopes *we* mingle many fears.

UNITED STATES.—Our Congress have made but little progress in the despatch of publick business; and but little time remains for them to do any thing, although much ought to be done. On the all important concern of the Indians, very numerous and earnest petitions and remonstrances have been addressed to Congress, from various parts of our country. The missionaries, too, of several religious denominations, who have been residing in the Indian country for years past, have drawn up and published an able, temperate and lucid statement, calculated to correct the unfavourable and slanderous reports, which the enemies of the Indians, in and out of Congress, have circulated, in regard to their state and their wishes. But alas! we fear that Congress will rise, without doing any thing for their relief; and before the next meeting, their oppressors may effect all their purposes. What will be the issue of the conflict between the state of Georgia and the supreme court of the United States, is as yet unknown,—but appearances are most inauspicious. Possibly the chastisement of heaven for our national injustice and oppression of the Indians, is to come out of this very affair: so that we may see our crime in its punishment.—May a merciful God turn us from our sins, and turn his displeasure from us.

ERRATUM.

A more important error than has ever before occurred in the typography of our work, appears on the last page of Publick Affairs, in our last number. It took place in correcting the proof, after it had passed from the hands of the editor. A whole line is misplaced—The 32d line from the bottom of the page, should change place with that which is next below it. This will restore the sense, which, as the lines stand, is entirely destroyed.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

FEBRUARY 1, 1831.

SELECTIONS FOR THE MONTHLY CONCERT.

[The Missionary Herald for January, 1831, contains a brief view of the A. B. C. F. M. and its operations, from which it appears, that the whole number of stations, occupied by that Board, is 50—Missionaries 59, Assistant Missionaries male and females 175. The whole number of learners, in the schools, under the direction of these Missionaries, and their assistants, is 47,558.]

Remarks upon the Schools.

Mr. Stone thus speaks of the schools connected with the Bombay mission, after having spent eleven days in a personal inspection of them.—"I found the schools generally in a flourishing state, and exerting a most salutary influence on the minds of the scholars and natives generally in the villages where they are located. They have already excited a spirit of inquiry among the people, which promises much good. As I went from village to village that are enveloped in all the darkness of Hindooism, the mission schools appeared like so many lamps hung out in the moral hemisphere, throwing rays of heavenly light on the surrounding darkness; or like springs of living water, breaking out in the desert, to renovate and change it into a fruitful garden. I have long considered mission schools for the instruction of the rising generation, as important auxiliaries to the spread of the gospel; but I have never felt their importance so sensibly as on my present tour, in which I have witnessed the impression they are producing in regions where the gospel had scarcely been heard from the voice of a missionary. Could the patrons of these schools take an excursion with me to the schools they support; could they stand in one of them, planted in the heart of a Pagan village, containing from twenty to thirty thousand inhabitants—hear a hundred little immortals reading the word of God, and repeating the ten commandments, and a catechism comprising a summary of Christian doctrines and precepts—hear them chaunt a Christian hymn, and with up raised hands and solemn tone repeat the Lord's prayer—could they follow these children home, and there hear them read their Christian books to their parents and friends, who are unable to read themselves, and would never know the gospel, or see its heavenly light, except through the medium of the mission schools;—I say then they would feel that our mission schools are important, and well deserve their patronage and prayers.

From Mr. Winslow's report concerning the schools at *Oodooville, in Ceylon*, which may serve as a specimen of the rest in connection with the Ceylon mission.—"At the general examination in the church, at the close of this quarter, 128 were studying or had finished (more than 70 had finished) our Scripture History, 65 the Sermon on the Mount, 100 our large doctrinal catechism, and 50 or 60 the smaller catechism. I found that several also had left the schools since the last examination, who had gone through, or nearly through, with the course of Christian instruction in them; and others less forward who are yet able to read a little. Thus though the schools do not go forward much from year to year, new classes are constantly presented, and numbers are yearly sent out from them with the rudiments of the most important, and what may become to them saving knowledge."

Speaking of the learners in the schools of the *Sandwich Islands*, the missionaries say:—"About one half of them are able to read. A great part, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Nearly one fourth part of the whole number of scholars are able to write legibly on a slate."

Choctaw Schools. The average number of scholars attending on instruction was 194; 299 are full blooded Choctaws, and 229 mixed; in the schools 177 were males and 101 females; 67 were new scholars; 17 left school with a good common education; 36 read in spelling lessons, 36 in English reading lessons, 63 in the English Testaments, 58 in English Reader; 90 spell, and 245 read in Choctaw only; 126 read in both Choctaw and English; 51 studied arithmetic, 64 geography, 22 grammar, 57 composed in

English, 12 in Choctaw, 11 in Choctaw and English, and 137 wrote.

PREACHING.

This grand means of publishing the Gospel is employed in all the missions, though under various forms, with various degrees of attention on the part of the people, and with various success. One or two passages will be quoted from communications of the missionaries, relating to the performance of this duty.

"Besides our stated services at the chapel, we make our school-rooms little sanctuaries, where we frequently preach to the scholars, their parents and others, who assemble to hear the word of God. We also make daily excursions through this great idolatrous city, to give instructions to those in the bazars, the highways, &c. Sometimes we sit down at the door of a native hut, and tell them the story of Jesus—sometimes converse in a familiar manner with a few individuals by the way-side—now we reason out of the scriptures with a self-righteous and conceited Brahmin, or an angry priest of the false prophet—sometimes proclaim the glad tidings of salvation to companies varying in number from twenty to three hundred, and not unfrequently, do we have as many clustered around us as can hear our voice, some of whom are children, some in middle age, others trembling with age and bending over their staves. Let the power of the gospel be felt by this people, and a missionary, had he strength, might preach to tens of thousands daily. Our duty is plain; having received the ministry of reconciliation from the Lord Jesus, we must fulfil it by testifying the gospel of the grace of God to these Pagans. Wo be to us, if we preach not the gospel to both Jews and Gentiles as we have opportunity from day to day."—*Missionaries at Bombay.*

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be finished."—*Missionaries at the Sandwich Islands.*

GENERAL SUMMARY AND REMARKS.

This brief survey furnishes an answer, in part, to the question, *What has been effected by the Board, during the twenty years which have elapsed?*—In a number of countries, covered with the deep darkness of paganism, or blest with only the dim twilight of the gospel, Christian missions have been established. To these countries eighty-five ministers of Christ have been sent by the Board, during the twenty years of its existence. Thirteen of these have died in the service, and fifty-nine are still in the field. There are, also, at the present time, forty-five lay-assistants, thirty-five unmarried female helpers, and ninety-five married females, wives of the missionaries and assistant missionaries. The whole number of laborers in foreign service, male and female, who have been sent from this country and are now living in connection with the Board, is TWO HUNDRED AND THIRTY-FOUR.

Valuable printing establishments have been set up in three of the missions widely remote from each other, and are in active operation. From them have issued more than 35,000,000 of pages, which, with the printing executed at the expense of the Board in other places, swells the number of pages to nearly 37,000,000. The number of copies of different works is not less than 900,000. These have been printed in eleven different languages, three of which had previously been reduced to writing by missionaries of the Board; and the several works were almost all composed, or translated by persons connected with that institution.

In schools, established and superintended by missionaries of the Board, and sustained by funds placed at its disposal, there are more than 47,000 learners,* and not less than 70,000 persons either belong to these schools, or have enjoyed their advantages. One-fourth part, if not one-third, of the population of the Sandwich Islands, is now receiving instruction in the mission-schools.

Look, then, at the laborers, at the printing, at the school-instruction, at the whole array of means and influence. It is nothing, indeed, compared with the necessities and claims of the heathen world. It is nothing in comparison of what might have been done, and ought to have been done, by the thousands of churches represented by the Board. In that point of view, every friend of the Lord Jesus, and of the world for which he died, will look on with grief and confusion of face. O! HOW MUCH MORE must be attempted, and done, the next twenty years!—Yet there is another point of view, from

* This number is less than that stated in the last survey. Yet there has been no actual diminution of numbers in the schools. More accurate returns may have been received from the Sandwich Islands. Mr. Bingham states, however, in a late letter to his friends in England, that the schools of those favored islands contain not less than 45,000 pupils.

whence we must look with gratitude to God. How many thousands of sermons have been preached by these missionaries in the lapse of twenty years. How many thousands of addresses have these pious men and women poured into the ears of benighted wanderers from God. And how many thousands of persons have listened to these sermons and private appeals. And those millions of pages—beams of spiritual light—into how many dark minds must they have poured their heavenly radiance; and what a multitude of persons must have learned at least some of those great truths, which are able, with the divine blessing, to make men wise unto salvation.

Yet we must not suppose, that even the missionaries can perceive all the influence they exert upon the multitudes around them; much less that they can so describe it that others, in distant countries, can see the whole of it. Much of their influence escapes all human observation; and much of it consists, for a time, in mere *modifications* of character, rather than in radical changes;—extensive modifications, and therefore important; but slight and therefore not easily perceived; or else so exceedingly gradual, as to be made strongly apparent only by contrasting distant periods. Then it is seen, that the manners of the people have been softened; that their customs have become more humane; that there is less intemperance and contention; that there is more industry and honesty; more regard for right and equity; more order, harmony, and happiness in families. Children in the schools begin to thirst for knowledge. They carry their books, into the domestic circle, and read them to their parents and friends. Mind begins to wake up in villages and neighborhoods. Ideas new and strange, but amazingly important, pass from man to man, till thought is roused, and the moral sense, and conscience.—Now the missionary perceives that he has not been laboring in vain. He is encouraged. He sows the good seed in hope. He plies all his means with increased faith and diligence. At length he fully gains the understandings and hearts of some, and these are converts to the truth. Now he rejoices over his sheaves, and his patrons at home become apprised of the effects of his labours. They acknowledge, that he no longer labours ineffectually—that he begins to succeed.

But, it should be remembered, that these few converts are no proper measure of his success. They may be only the first fruits of a great harvest. There may be stronger evidences than these of success, in the mass of unconverted minds around. Over these converts he rejoices with a peculiar joy; but, if he be observing and reflecting, he may behold more to encourage his hopes for the future, in the extensive preparatory influence, which has gone through the community, and which will be likely, through God's grace, to work out more glorious results.

REPORTS OF MISSIONARES.

New York.

Revival in Middlebury, N. Y.

From Rev. E. S. Hunter, dated Wyoming, Middlebury, Genese county, December 13th, 1830.

"It affords me pleasure to have it in my power to say to you, that the good work of the Lord which I mentioned in my last as being begun in this place, is now going forward in a very powerful manner. God has "bowed the heavens and come down and the mountains have flowed down at his presence." The wave of salvation is rolling deep and wide, and bearing up on its peaceful bosom the fruits of eternal love to the multitude of souls that were perishing in their sins. This work is almost indiscriminate as to the characters who are the subjects of it. All classes of persons are affected. The aged and the young,—the moralist, and the openly profane. The middle-aged and aged especially, are extensively wrought upon. Men, who have for years been settled in the principles of infidelity are scared from their vain subterfuges and led to seek a refuge from impending wo, beneath the Cross of Christ. Some of the most influential men in town, who but a few weeks since were apparently indifferent and neglectful, if not positively opposed to religion—are now seen upon their knees in the praying circle mingling their hearts and voices at the throne of grace for the salvation of souls around them. In our meetings, which are now every evening in the week, tumult and confusion are unknown. God appears in our midst in the 'still small voice;' but oh! in this very stillness there is a resistless energy before which the hardened sinner is constrained to bow.

"The number that has obtained hopes in the town cannot be definitely stated. I can only say, that it is general and powerful. There is not perhaps a single school district in the town but what has shared, or is sharing, more or less in this blessed work. But as much of the territory of the town is under the influence of other denominations, I know less as to the exact number that has obtained hopes out of my own congregation, I only know, that it is great. In my own congregation the number of fruits of this revival is perhaps not far from sixty. Thirty of whom have already connected themselves with the church.—Several

more will come forward at the next communion.

"There are some particularly striking instances of the power of divine grace in subduing the human heart that have been presented to view in this revival, which I should love to describe and perhaps I may when I write again.

"Immediately after the date of my last, our circumstances required the number of weekly meetings to be increased. Since about that time, I have attended a meeting nearly every day or evening. I preach three discourses upon the Sabbath, three or four lectures in the course of the week, the remainder of the time is employed in visiting and attending conferences and prayer meetings.

"My Bible class which I was in the habit of attending Sabbath morning, at 9 o'clock, has been for a little season suspended, and in its stead has been substituted a prayer meeting for the *Sabbath School Teachers*. These exercises have been blest. At the hour appointed the superintendent opens the meeting with prayer and singing. The lesson is then read and explained; prayers are offered with special reference to the school, that teachers, and scholars, may be led to a right understanding of God's word, and that the carnal minds of both may be renewed.

"Since the commencement of these meetings, four teachers and nine scholars have in the estimation of charity become subjects of renewing grace. The Sabbath School cause has strengthened greatly the season past."

From Rev. G. G. Sill, dated, West Mendon, N. Y. Dec. 18th 1830.

"The prospects of West Mendon are more encouraging. The congregation has been gradually increasing for the last six months.

"During the quarter there has been one case of hopeful conversion, and some are now inquiring. A meeting for religious conference and prayer has been established and the organization of a church is contemplated as soon as practicable. We now count four male and six female professors of the Presbyterian order in this place. It is a singular fact that when this congregation was commenced, more than two years ago, there was not known to be a male professor of the Presbyterian order in this village of four hundred inhabitants. Previous to that period the Methodists, Chrystians, and Universalists had the sole occupancy of the ground.

"The congregation are now desirous of my services the whole of the time. It will be recollected that my services have been divided between West Mendon and Rush, one hundred and fifty dollars in West Mendon and fifty dollars in Rush being raised for my support. The congregation of West Mendon having gained some strength the last year, now proposes to raise two hundred dollars this year and ask the aid of the Board of Missions to the amount of 100 dollars.

A wedding fee well appropriated.

"Now for my apology for not forwarding my report before. I made a pledge in my own mind some weeks ago, that I would contribute the next marriage fee which I should receive, to the funds of the Auxiliary in this place. I heard of an intended marriage before the quarter was out, and I delayed my report till it should take place, which was last evening. Five dollars was the fee. I told some of our young men that they must raise a similar sum which being done, raises the funds of the Auxiliary to twenty dollars—So that the delay has turned to your advantage."

From Rev. Jabez Spicer, dated Andover, N. Y. Dec. 1, 1830.

A Season of Refreshing.

Since my last we have been again visited with a little refreshing from the presence of the Lord, which has made glad the people of God in this region, and awakened in them those expressions of gratitude which evince that they do not despise the day of small things. During the latter part of summer and autumn, the Lord has been pleased to pour out his spirit, and carry on a work of Divine grace in that part of Thornelsville, which lies on the north-east corner of Andover. A few professors of religion had lived in the place several years, and had not been favoured with but two sermons from Clergymen of our order previous to my visiting them: yet I believe they had prayed much for the means of grace and for the blessing of God to accompany them. I have visited them as often as consistent with other duties, going from house to house and attending religious meetings: the distance from Andover Center is about eight or ten miles: numbers attend public worship on the Sabbath at Andover: seven have already united with the church; twelve or fourteen more have expressed a wish to unite, and probably will soon; others are entertaining hopes of a gracious change, some have recently gained evidence of an interest in Christ, and others are still inquiring: which gives evidence that the Lord has not yet taken his spirit from them; and there appears to be an ardent desire breathed out in fervent prayer to God for the continuance of his gracious work.

On examining my journal, I find I have preached one hundred and twenty-two sermons, made some over one hundred

family visits, and rode about five hundred and sixty miles. I have thought it preferable to have prayer meetings and religious conferences rather than sermons in times of awakening, in order to habituate young professors to take an active part, that they may be the better prepared to hold religious meetings in their respective neighborhoods when I cannot be with them.

I have admitted seventeen to the communion of the churches in Andover and Greenwood. Baptised eighteen infants and four adults, administered the sacrament of the Lord's supper four times; have regularly attended four Bible classes, established two temperance societies, and a Sabbath-school in every school district where there was sufficient Presbyterian influence to warrant success. The Church and Society in Andover are in a very flourishing state, they are going on with their meeting-house well: I have received by the hand of Rev. M. Hunter a donation of fifty dollars from Rev. Mr. Dwight, of Geneva, for aiding in finishing the house, which they are expending to good advantage. The Church and Society in Greenword are also in a prosperous state, it will be more convenient for them to unite with the town of Jasper the coming year. I have preached a number of Sabbaths and frequent Lectures in the town of Independence. Society is flourishing there, and a Church will probably be organized soon after the next meeting of Presbytery, they are engaged in finishing their meeting-house. I have also received fifty dollars for them at the hand of the Rev. M. Hunter a donation from the Rev. Dr. Janeway, of Philadelphia; which they have expended in nails, glass and putty. They are young and feeble, surrounded with enemies who are devising every means to hinder their work, and hoping they will not be able to finish. If there could be any further donations made them from Philadelphia, the smallest would be thankfully received and expended to the promotion of the Redeemer's cause. Do procure them some assistance if you can. Their house is 50 by 40, two story, and will be a rich blessing in this wilderness town if it can be completed.

From Rev. M. HARRISON, dated Preble, N. Y. December 23d, 1830.

Interesting Revival in the town of Scott, N. Y.

In my communication about the first of October, if my memory serves me, I mentioned the precious season of revival or work of grace that the people in the town of Scott had been favored with. About that time there were added to the Presbyterian Church fifteen persons on profession on their faith. Last Sabbath five more were added—subjects of the gracious work, and three others on letters of recommendation. Have baptized eight adults and one infant.

Previous to the revival, the Church in Scott, (the Presbyterian Church) numbered only eighteen members; twenty three have now been added to that number. This something more than doubles their number, and as several families have thus been added, their strength is also in some measure augmented, and there begins to be some talk of building a house for public worship, and I am rather inclined to believe they will attempt it the coming season.

The town of Scott has within six months last past undergone a very great moral change, and yet in Scott, that is in some parts of it, iniquity still abounds—especailly Sabbath breaking. As it respects the Presbyterian Church we hope that the revival is not altogether past—that the Lord has not yet withdrawn the Holy Spirits' influence from us. It is thought that the spirit of prayer is rather reviving amongst professors of religion, and that some impenitent sinners are under serious impressions. Prayer and conference meetings are still kept up and are interesting, and we still hope to see numbers more gathered into the Church. For what the Lord has already done, we have abundant reason to call upon our souls and all within us to bless and prsise his great and holy name—and we have great occasion also to be very humble and to abase ourselves before God for our unfaithfulness, seeing so many remain impenitent and unbelieving—probably on account of the unfaithfulness of Christians. I need not say to you, dear brother, pray—*pray* for me as your Missionary, that I may be found faithful to my trust—I *would* feel that souls are committed to my care.

We have uniformly a conference on Saturday afternoon. I preach twice on Sabbath, attend the Bible class between services, and conference at six o'clock.

The number of hopeful conversions in the town of Scott is about a hundred and twenty—about sixty have united with the Seventh-day Baptists, and between thirty and forty with the First-day Baptists.

In Scott there is a Bible society auxiliary to the county society of Cortland, and I believe that every family in town is furnished with a copy of the Bible.

There is also a Temperance Society in this town consisting of between fifty and one hundred members, and is evidently exerting a very salutary influence.

PENNSYLVANIA.

From Mr. N. L. RICE, dated, Morrisville, Pa. January 5th, 1831.

"Although in giving you an account of my labours in Morrisville and vicinity during the last three months, I cannot inform you of an extensive and powerful work of grace; yet I rejoice to be able to say there is good reason to believe that the preaching of the Gospel, however feebly done has not been in vain. Its effects are manifested in several ways. Public worship is attended by many, who for years have either entirely or at least habitually neglected it. The Sabbath is less profaned. The Scriptures are more read—a number who were in the habit of neglecting entirely this important duty now read them with interest. About two months since, I formed a Bible class in Morrisville, which is attended by from 16 to 20 females, almost all of whom manifest increasing anxiety to understand the Scriptures. The Sunday school is in a tolerably prosperous state, though not so well attended now as in warm weather. The cause of temperance is gradually gaining ground. Intemperance is the greatest obstacle to the progress of the Gospel here. A few however, have determined no longer to use ardent spirits, and an individual in extensive business has determined not to give ardent spirits to those whom he employs. Several little dram-shops have been broken up and one notorious drunkard has entirely ceased to use ardent spirits and is industriously engaged in his business. A large number of males attend on publicworship, some of whom appear to be in an interesting state of mind. Since my last report I rejoice to say that several persons have given pleasing evidence of having been born again, the number I cannot state precisely. For several reasons an opportunity has not been given them as yet of making a public profession, but this will be done I hope very soon. There are also several who are enquiring what they must do to be saved—these are some of the effects of the Gospel amongst this people, from which it will be seen that the encouraging state of things mentioned in my last still continues, though the work is still and gradual. But while we rejoice that God has in any degree owned and blessed his word to the salvation of perishing sinners, we look, and hope, and pray for greater things.—Paul may plant and Appollos water, but God only can give the increase. I spent about 3 weeks last vacation in visiting the families in this place and vicinity. My visits were in almost every instance kindly received and frequently were interesting. Several cases of awakening are to be ascribed under God to these visits."

OHIO.

From Mr. R. YOUNG, Millersburg, O. Dec. 6, 1830.

Additions to the Church.

Little has occurred, during the three months past, which merits notice. The Sacrament of the Lord's Supper was dispensed at Millersburg, by the Rev. Archd. Hanna, of Paintville, on the last Sabbath of August; when fourteen communicants were added to the congregation. Seventeen children were admitted by baptism members of the visible Church.

Measures adopted for the erection of a new Meeting-House.

The East Hopewell Congregation, after a tedious discussion, have agreed unanimously to build a frame Meeting-House; and they have contracted with an undertaker, who is engaged, at present, in preparing the necessary materials. The number of hearers, who attend at each place of worship, has increased greatly during Summer; and deep interest and order characterize all our meetings. And although, no singular excitement prevails in this place, yet a considerable number wait with anxiety for an opportunity to profess publicly their faith in Christ. We have discontinued the Sabbath-school on account of the return of Autumn; notwithstanding I propose to maintain Bible classes during Winter, as the number of those who attend them increases progressively.—During the last six months, I have preached in different parts of the county, to audiences composed of men of various sects and of dissimilar faith. The people, almost uniformly, appear solicitous to hear Presbyterian preaching. This station demands much labour, but it unfolds a prospect which is highly interesting.

From the Rev. J. L. BELLVILLE, near Miamiesburg, Ohio.

A Public Meeting and Revival in the Congregation of Washington.

A meeting was appointed to be held in our bounds, on the 23d of September. On the day previous pursuant to appointment, I expected to meet my people in the Church for the purpose of special prayer to God for his superintendence of, and blessing upon, the meeting in prospect. But scarcely a dozen of the congregation met, such was the deplorable state of the Church; (here, however, I should say, that the attendance on the Sabbath, was numerous and apparently solemn,) but the day appointed arrived, the ministers and people collected, the meeting commenced and progressed, and the spirit of God descended; Christians

were aroused and sinners alarmed. As to the preaching, I think I can honestly say, it was the simple unadulturated Gospel of Christ, exhibited with great earnestness and much affection; accompanied with the most powerful appeals to the heart and conscience. But besides this, there was public and private exhortations, and an earnest wrestling in prayer, and truly it was good to be there; I am aware that many do consider such meeting as Anti-Presbyterial, yet I am constrained to say that when langour prevails in the churches, they are a precious means of arousing and calling into lively exercise the graces of the Christian, and assisting the attention of unbelievers. The results of that meeting have to us been precious indeed. The Lord (we trust) has added to our Church 27 precious souls as fruits of the revival, and there is yet a most delightful state of things existing. Our Sabbath-school which we held in the Church during the Summer, we have divided into three schools, which we hope to continue through the winter season: heretofore there has been a suspension of Sabbath-school instruction, but aware of its importance, and also of the loss sustained by so long a vacation, we resolved on making the trial of winter schools and hope they will flourish. We have now three regular weekly prayer meetings, all well attended and profitably conducted. Of those lately added to the church, the greater number are heads of families, three are upwards of 60 years of age, and among them one who had not been seen at any meeting, (except at his own house as his wife was a member,) for about 9 years, previous to the one above named; curiosity prompted him to come, and the Lord had mercy on him. He was not received at that time but has since joined us, and thus far is steadfast. Since my last report I have baptized 14 adults and 17 infants, total 31. At our last stated meeting of Presbytery, (in view of our wide extended moral desolations,) we resolved that it was the duty of each member of the Miamiesburg Presbytery to spend at least one month in each year in Missionary labours. In accordance with that resolution, I spent two weeks in company with Brother Coe, in Shelby Co. In Shelby Co. there is a small Presbyterian Church of about 20 members; these have as yet enjoyed but little preaching, & alas! we found them too generally insensible of their spiritual wants, but ere we left them, there was evidently a hungering and thirsting after righteousness, and with tearful eye and aching hearts, several bade us farewell. We encouraged them to trust in the Lord while they made exertions to procure a Missionary. A subscription paper was in circulation before we left them, and they hoped to be able to raise somewhere near $150, although it is doubtful whether they will be able quite to reach it. But inasmuch as it is likely to become an important section, I do hope the Board will furnish them with a Missionary as speedily as possible.

Illinois.

From the Rev. B. F. Spillman, dated Shawneetown, Illinois, October 31, 1830.

"As Brother B. has not yet received ordination, it has devolved upon me to attend to the administration of the sacraments of Baptism and the Lord's Supper, &c. in his field of labour as well as my own. This makes it necessary for me to travel more than it otherwise would have been. Besides this, I have yielded to the pressing solicitations of some members of our church in Clarke county in this state, about 150 miles from this place; and have visited them and organized them into a Church consisting of about 20 members, with promising prospects if they can only obtain a minister. With these exceptions I have still labored at Shawneetown, Equality and Golconda.

Some Mercy Drops.

"In the Golconda church, we have at length realized that for which we have been praying and looking—a few cases of conviction made their appearance in August; and the number gradually increased until the time arrived which we had set for a four-day's meeting including the two Sabbaths of September. And as the congregation does not live compact it was thought best for the families who lived at a distance from the place of worship to prepare and encamp on the ground.—Thus they continned there during the four days. This is what is called a camp meeting. Good order and solemnity prevailed throughout the meeting, and it was manifest that the Lord was with us. Seven persons were on examination received and sat down with us for the first at the Lord's table. A number more left the place under deep anxiety, of whom eight are now indulging a hope in the crucified Saviour. A few others are still among the anxious. We do not yet venture to call this a revival: but you will agree with us, that "the Lord hath done great things for us, whereof we are glad." To his name be all the glory. "God on his thirsty zion hill, some mercy drops has thrown." I find also two places in brother Bennet's field, where the Lord is showing some "tokens for good." But I leave it for him to give you particulars. With other means we believe that the Head of the Church especially smiles upon our visits from house to house, in which we converse personally with

all the members of families who are old enough to understand. And dear Sir, while I express the gratitude which these feeble churches feel to our more favored brethren in the East, for what they have done and are doing for us: let me again request them to remember us in their prayers. We do hope that a brighter day is about to dawn upon this part of Illinois.

"During the quarter just closed I have travelled 1151 miles, preached 61 sermons besides several public exhortations and addresses, organized one church, ordained one elder and installed two others, administered the Lord's Supper four times, received into communion (including those in the newly organized church) 11 on examination and 20 on certificates baptised 2 adults and 5 infants, made many family visits, attended and addressed the Sabbath school as often as practicable and distributed a quantity of religious tracts.

A request of the Sessions of Carmi and Sharon Churches.

"At a meeting of these sessions on the 23d inst. they requested me as their agent to represent to the much esteemed Board of Missions of the Assembly, in substance as follows:

"1. The time during which Mr. Isaac Bennet, your Missionary was appointed to labour with us has now expired: and he has informed us, that he does not wish to locate himself permanently. But we feel it to be due to him and to the board, to express our cordial approbation of him as a faithful Minister of Christ, and our gratitude to God and under him to your Board for his labors thus long, and our sorrow that we cannot continue to enjoy them. But we consider it a duty to acquiesce in the dispensation by which we are for the present left destitute of the stated preaching of the Gospel.

"2. As we cannot bear the idea of remaining in this destitute situation, we feel it our duty and privilege again respectfully to send up our cry to you. We cannot promise any thing very inviting in a pecuniary way. We are in moderate circumstances and most of us still labour under the difficulties, common to new settlers. The Carmi church feels able with its present strength to promise for the support of a minister 80 or from that to 100 dollars a year. The Sharon church does not feel disposed to say what it can do. But we think that if a minister were settled with us and would receive as a part of his support the produce of the earth; we could give him nearly or quite a competant support. The present number of communicants in our two churches is sixty-four.

"These facts we think you ought to know.—And now we plead our wants. With the confidence of children to a mother, we ask you to think of us. We ask you to send us a minister; to go in and out before us; and break to us the bread of life. To whom shall we apply but to you? We cannot reconcile it with our feelings to live without one to instruct our children and our neighbours in the way of life. We cannot bear the idea of these churches languishing and dying. "Come over into Illinois and help us." And, O! that our cry may reach the heart of some dear servant of Christ, who will immediately reply: "here am I send me."

"By order of the Sessions of Carmi and Sharon Churches."

BENJ. F. SPILLMAN.

REPORTS OF AGENTS.

From Rev. L. F. LEAKE, Lexington, Va. 22d December, 1830.

"Since my last report I have visited the following churches, and have obtained the following subscriptions, to wit:

New Providence congregation, (Rev. Jas. Morrison, pastor.)—

49 Annual subscribers, amount subscribed,		$56 50
Donations,		1 00
Received cash,	$21 00	
Included ann. subscrip.		
Rev. Jas. Morrison and family,	$7 00	
Robt. M'Chesney,	5 00	
James Martin,	5 00	
James M'Nutt,	3 00	

Lexington congregation, (Rev. Dr. Baxter, pastor.)—

47 Annual subscribers, amount subscribed,		$72 25
Donation,		50
Received cash,	$4 00	
Included ann. subscrip.		
Rev. Dr. Baxter,	$5 00	
Rev. H. Ruffner,	5 00	
Maj. J. Alexander,	5 00	
Edward Graham and family,	3 50	
A. T. Barclay,	3 00	
J. Leyburn & family,	5 00	
John M'Corkle,	4 00	
Joseph Steele,	3 00	
Doctor A. Leyburn,	3 00	
J. F. Coruthers, and lady,	5 00	

Fairfield and Timber Ridge congregation, (Rev. Allen D. Metcalfe, Pastor:)

33 Annual subscribers, amount subscribed,		$42 25
Donations,		2 25
Received cash,	$14 50	
Included ann. subscrip.		

Col. Jas. M'Dowell and lady, 7 00
Rev. Allen D. Metcalf and lady, 5 00
C. Bias, 5 00
William Patton, 3 00
Bethesda church, (Rev. A. B. Davidson, S. S.)—
10 Annual subscribers, amount subscribed, $8 75
Received cash, $5 50
Oxford church, (Rev. A. B. Davidson, S. S.)—
13 Annual subscribers, amount subscribed, $7 75
Donations, 1 87½
Received cash, $6 12½
New Monmouth congregation, (Rev. J. Payne, Minister.)—
16 Annual subscribers, amount subscribed, $18 00
Received cash, $3 00

From the same, dated Fincastle, Botetourt county, Virginia, Jan. 17th, 1831.

"I have now to report the concluding results of my agency in the Presbytery of Lexington. Since my last communication, I have visited the following churches, and have obtained the following subscriptions, to wit:—

Falling Spring congregation, (Rev. John D. Ewing, Pastor.)—
28 Annual subscribers, amount subscribed, $22 00
Included, ann. subscription Rev. J. D. Ewing and family, $5 00
Received cash, $2 50
High Bridge congregation, (Rev. Samuel Houston, Pastor.)—
17 Annual subscribers, amount subscribed, $22 00
Included, ann. subscription Rev. Samuel Houston and family, $5 00
Received cash, $6 50
Salem congregation.—
5 Annual subscribers, amount subscribed, $13 00
Included, ann. subscription Col. Elijah M'Clanahan and family, $5 00
William and John Walton, 5 00
Received cash, $3 00
Fincastle congregation, (Rev. John M. Fulton, Pastor.)—
6 Annual subscribers, amount subscribed, $11 00
Included, ann. subscription Rev. J. M. Fulton and family, $5 00
William Patton, Esq. 3 00
Received cash, $6 50

As the result of the agency, 18 congregations have been organized on the plan of the Board. The number of annual subscribers is 491. The amount subscribed is $526 75. I have received cash $193. Names reported to you as subscribers to the Missionary Reporter, 27.

Besides preaching at the churches expressly upon the subject of my agency, I have attended a number of more private meetings, at which, when it was deemed expedient I have usually said something about my object. I have not noted the number of miles travelled—I have only to say that the churches that I have visited are spread over the width of this valley. The two extreme points at which I have been, Harrisonburg and Salem, are 120 miles distant, and the latter is about 400 miles from Philadelphia.

I could scarcely have engaged in this agency at a more unfavourable season. On account of storms, high waters, bad roads, and cold, I have scarcely in a single instance had an ordinary congregation. Frequently not more than one-half or one-third of the people have been present—often less. A season so unfavorable is scarcely recollected, even in this variable climate. Had the season been good, it is right to suppose that much more would have been accomplished. I have however in almost every case received from the Pastor and Session, a distinct pledge that vigorous efforts should be made to extend the subscriptions. On the whole I think we may with safety calculate that an annual subscription of 600 dollars or upwards to your funds will have been the result of this agency."

Rev. Thomas Barr, Ohio.

By letters recently received, we learn, that the Rev. Mr. Barr is diligently and successfully prosecuting the business of his agency—He has formed some new Auxiliaries, enlarged and revived many old ones, arranged several of the Presbyteries for annual visits from voluntary agents, collected funds for the Board, and obtained a number of new subscribers to the Missionary Reporter.

Rev. W. C. Anderson, Valley of the Mississippi.

In a letter dated Columbia, Tenn. December 22, 1831, the Rev. Mr. Anderson informs us, that he is now on his way, by land, to New Orleans, with a view of visiting and presenting the claims of the Board of Missions, in all the principal places on both sides of the river, between Cincinnati and New Orleans—He had formed Auxiliaries in Nashville and Columbia, and made arrangements for one in Franklin. Other Auxiliaries had been formed by him in Kentucky, of which we can give no particular account at present, owing to the miscarriage, of a let-

ter which should have been received some weeks since. The amount of monies collected will be acknowledged in the treasurers account, next month. Mr. A. states that his prospects were very encouraging, and that he was generally received with kindness and cordiality by ministers and people, and that the plans of the Board were highly approved and readily adopted by the congregations generally, which he had visited.

Rev. S. H. Crane, General Agent for the West.

No letters have recently been received from Mr. Crane, but we are happy to learn from the "*Western Luminary and Presbyterian Advocate*," published in Lexington Ky. that he is prosecuting his work with energy, and arousing the Auxiliaries of the Board in Kentucky to renewed and vigorous efforts in the Missionary cause. The happy results of his earnest appeals to the churches in the West, are already apparent, in the liberal contributions, from Auxiliaries and individuals, which are beginning to replenish our exhausted treasury. The monies received will be acknowledged in our next number.

From the above named paper of the 12th instant, we select the following article, which we find under the editorial head, and would respectfully and earnestly urge, upon the friends of the domestic missionary cause, an attentive consideration of the plan proposed for doing good. To encourage others to imitate the noble example of the individual who has pledged 500 dollars, we would state, that should the sum contemplated be raised, the Board of Missions, on their present economical plan of appropriations, would be able to sustain, *fifty* additional laborers, annually, on Missionary ground. The *number of years* of ministerial labour, thus secured to feeble churches, within the time specified for the payment of the $50,000, would be equal to the *number of dollars* contributed by each individual—*or, 500 years of ministerial labor, for 50,000 dollars.*

PLAN TO RAISE $50,000 FOR THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

The same individual who has pledged $500 to the Amer'n Colonization Society, has also pledged himself to pay $500 to the Board of Missions of the General Assembly of the Presbyterian Church—to be paid in regular annual instalments of $50 each; and he proposes to unite with ninety nine other friends of the Board, in different parts of the United States, who may be willing to pledge the same amount, in order to raise the sum of $50,000 to aid the Board of Directors in their truly benevolent and christian efforts in the cause of Domestic Missions, and particularly in the Great Valley of the Mississippi. In pursuance of the plan, the first instalment of $50 has been forwarded. Persons desirous of uniting in the above scheme, will please to make known their intentions, without delay, to Mr. David A. Sayre, Lexington, Treasurer of the Board for the Synod of Kentucky; Rev. Simeon H. Crane, Cincinnatti, General Agent for the Valley of the Mississippi; Rev. Joshua T. Russell, Philadelphia, Corresponding Secretary of the Board; or any other authorised Agent of the Board, in any part of the United States.

The earth is the Lord's and the fullness thereof.—Yet how few hold their property as stewards of the Lord's bounty. How few hold it consecrated to the service of Christ. How many gather and lay up riches, "for heirs, they know not who." The man who, when the claims of christian benevolence are pressed upon him, refuses to impart of the earthly substance, which God has given him—how dwells the love of God in him. The plan pursued so generally of holding in reserve for his children or other heirs all the property a man can make, is not only to rob God but to act a foolish part towards them. In three cases out of four such legacies prove a curse instead of a blessing to children. But how much good might such property do if cast into the treasury of the Lord and spent in sending the Bible and Missionaries to the destitute. If by such a use of his property a man might be instrumental in converting one soul, infinitely happier must he be than in leaving to heirs an estate gathered by toil and care and untouched by the claims of benevolence and religion. To give money for the promotion of Christ's kingdom, is not to throw it away or hide it in a napkin. It is the way with five talents to gain five talents more, and with two talents to gain two more, and to be in readiness when the Lord shall come to reckon with his servants.—*Western Luminary.*

$400 *Donation from Mississippi.*

We cannot deny ourselves the pleasure of inserting entire the following letter, dated Natchez, (Miss.) Dec. 28th, 1830—it needs no comment.

Enclosed, you will find a check upon the U. S. Bank, for $400, which you will appropriate for the use of your Board. It is a part of a five hundred dollar postnote, which I lately received through the Post-Office, from some anonymous friend of the Missionary cause. As the res-

ponsibility of appropriating it, was left to me, I took the liberty of giving $100 of the sum to the American Board of Com. for Foreign Missions.

I would, in addition, merely say, that I have no doubt that the unknown contributor to the Missionary cause, would be gratified, if the money should be appropriated to the supply of the destitute of this State. With earnest desires for the success of your Board, *which unites the friendly feelings of all in this quarter*,

I am, dear sir, yours very truly,

GEORGE POTTS.

A Mantuamaker's Christmas Gift.

On the last Christmas day, a pious mantuamaker in this city, presented to her Pastor, the Rev. WM. L. M'CALLA, a donation of *one hundred dollars*, for the use of the Board of Missions. This munificent offering is the fruit of personal industry and self denial.—The same benevolent individual, a short time since, presented twenty dollars to the Board of Education, and she assists another sister who keeps a little store, in the support of an aged widowed mother. Reader! pause and ask of God—"Lord what wilt thou have *me* to do?"

APPOINTMENTS.

Mr. A. Scovel, for 3 months to Columbiaville, Columbia co. N. Y.

Rev. J. C. Campbell, for 1 year to New Hope, Vigo co. Inda. and New Providence, Edgar co. Ills.

Rev. Isaac Bard, for 1 year to Greenville, Mt. Zion and Mt. Pleasant and vicinity, Ky.

Rev. W. C. Blair, for 1 year to Pinkneyville and Fort Adams, Miss.

RE-APPOINTMENTS.

Rev. E. D. Andrews, for 1 year to Mendon, Monroe co. N.Y.

Rev. Geo. G. Sill, for 1 year to West Mendon, N. Y.

Rev. J. Spicer, for 1 year to Andover and Independence, N. Y.

Rev. S. Sturgeon, for 1 year to Middle Smithfield, Pike co. and vicinity, Pa.

Rev. S. H. Terry, for 1 year to Somerset and Genoa, Somerset co. Pa.

Rev. J. Kemper, for 3 months in Ohio.

Rev. S. Gazley, for 1 year to Shelby co. O.

Rev. J. S. Weaver, for 1 year to Bellbrook, Green co. and vicinity, Ohio.

Rev. A. McIver, for 1 year Missionary Agent, supported by the Presbytery of Fayetteville, N. C. within their own bounds.

NEW AUXILIARIES.

Bull Creek, Pa. Rutger's street Church, N. Y. Jamaica, L. I. New Providence, Va. Lexington, Va. Fairfield and Timber Ridge, Va. Beersheba, Va. Oxford, Va. New Monmouth, Va. New Lexington, O. Indianapolis, Ind. Bellfontaine, O. Stony Creek, O. Truro, O. Louisville Monthly Concert of Missions, Ky. Nashville, Tenn. Columbia, Tenn. Chippewa, O.—Total 404.

LETTERS RECEIVED,

From 20th December to 20th January.

J. F. Clark, N. J. T. Lyman, N. Y. W. Burke, O. R. Young, O. H. Davis, N. Y. J. Wolf, O. J. Callis, M. J. R. Whiting, NY. E. D. Andrews, NY. Commit. Church, at Mendon, NY. A. B. Wilson, Pa. J. Witherspoon, N C. Elders Church at Tuscaloosa, Ala. J. Kemper, O. R. G. Linn, O. W. C. Blair, 2, Tenn. G. W. Ashbridge, Ky. T. Beer, O. C. McIver, N. C. T. Barr, 3, O. W. Wallace, O. D. Page, NY. Messrs. Darby & Irvine, 2, Pa. J. McKnight, Pa Elders Somerset Church, Pa. J. L. Bellville, O. M. Harrison, NY. M. Smith, O. J. Hyde, N. Y. J. Ficklin, Ky. E. Swift, Pa. S. J. Miller, O. J. Peebles, Pa. L. B. Sullivan, NY. E. S. Hunter, NY. W. F. Curry, NY. 2; L. F. Leake, V. J. Coe, O. A. Gilchrist, SC. O. Davis, Pa. S. Gazley O. J. M. Arnell, Ala. M. Smith, O. N. L. Rice, NY. S. Peck, NY. A. Kyle, Ky. J. S. Skinner, Md. J. Pitkin, O. T. P. Atkinson, Va. J. Reed, 2, Inda. G. D. McCuenn, Pa. G. Printz, Pa. H. Kennedy, Md. W. Chester, NY. G. W. Hampson, Pa. S. Thompson, 3, Pa. W. A. Hallock, NY. S. Jones, NH. J. Crawford, Pa. R. Armstrong, NY. T. E. Hughes, Ind. B. Harding, NJ. Elders Church, Delaware, O. J. Dyke, Tenn. W. C. Anderson, Ten. Elders Church, West Mendon, NY. S. King, Pa. Trustees Churches, Andover and Independence, NY. J. Spicer, NY. M. Hunter, NY. A. Broadwell, Ky. A. Boyd, Pa. A. Porter, NY. D. L. Russell, Va. A. Castle, NY. G. G. Sill, NY. W. B. Stow, NY. J. H. Dickey, O. D. Ellison, O. M. Carpenter, NY. J. Huntington, NY. J. C. Harrison, Ky. T. T. Skillman, Ky.

Account of Cash received by the Board of Missions of the General Assembly, from the 20th of December, 1830, to the 20th of January, 1831.

Bethel, Pa. From aux. Miss. soc. per S. Thompson, Treasurer,	5	75
Burr Creek, Pa. do. per do.	13	50
Brandon, N. Y. Collection per Rev. R. Armstrong,		62½
Bangor, N. Y. do. per do.		12½
Do. do. Donation from a friend per do.		25
Baltimore, Md. Donation from R. L. Colt, Esq. per Rev. J. K. Burch,	50	00
Blue Rock and Meigs Congregation, Ohio. Collections per Rev. W. Wallace,	7	00
Bucks Creek Congregation, Ohio. Donation per Rev. T. Barr,	1	25
Centre, Pa. Aux. Society per Rev. J. H. Kennedy,	10	00

Cash, From Rev. E. Macurdy, M. M. Soc. per J. Thompson, Tr.	80 00
Easton, Pa. From Aux. Society per Rev. J. Gray,	40 00
Hopewell, Chester Co. Pa. Coll. at monthly concert per Rev. E. Dickey, D.D.	7 00
Hagerstown, Md. Collection at monthly concert of prayer, in Rev. Mr. Fullerton's congregation, per J. and W. Robertson,	13 50
Do. do. Auxiliary Missionary Society per do.	27 25
Jamaica, L. I. From Thos. Napier, Esq. of the 3d Presbyterian church, Charleston, S. C. subscription for 1831, per Rev. J. T. Russell,	100 00
Do. do. Eliphalet Wickes, Esq. subscription for 1831 per do.	50 00
Do. do. Auxiliary Society in part per do.	11 66
Kishacoquillas Valley, From the Churches per Dr. Ely,	28 75
Knowlesville, N. Y. From ladies of the congregation per Rev. D. Page,	4 14
Licking Cong. Pa. Auxiliary Miss. Society per S. Thompson, Tr.	5 32
Lansingburgh, N. Y. Collections at the monthly concert of prayer in Presbyterian church per Mr. Seth Seely,	50 00
Mendon, Monroe Co. N. Y. Auxiliary Society per Rev. E. D. Andrews,	25 00
Newburyport, Mass. Auxiliary Society per Rev. J. Proudfit,	130 00
New Geneva, Pa. George' Creek congregation aux. society, per J. W. Nicholson, Jr.	10 00
New Lexington, Preble Co. Ohio, Aux. Society per Rev. S. J. Miller,	5 80
Newark, N. J. Aux. Society in part per Rev. J. T. Russell,	45 90
Neshamony, Pa. Auxiliary Society per Rev. Mr. Belville,	46 25
New York City, Aux. society Rutger's-st. cong. per Rev. J. T. Russell,	27 75
Do. H. Remson, Esq. do. per do.	20 00
Do. Eliza Lewis, do. per do.	20 00
Do. Aux. society Murray-street congregation per do.	81 00
Do. Levi Coit, Esq. do. per do.	5 00
Do. D. Andrews, Esq. do. per do.	10 00
Do. John Johnson, Esq. do. per do.	50 00
Do. A female friend of Murray-street cong. per Rev. J. T. Russel,	4 00
Do. J. Boorman, do. per do.	50 00
Do. Aux. society Canal-street congregation, per do.	95 00
Do. Joel Post, Cedar-street congregation, per do.	25 00
Do. Hugh Auchincloss, do. per do.	25 00
Do. Chas. Squire, do. per do.	10 00
Do. R. H. McCurdy, do. per do.	5 00
Do. John Morrison, Wall-street congregation, per do.	10 00
Do. J. S. McNight, do. per do.	10 00
Do. J. G. Warren, do. per do.	10 00
Do. Mrs. Leavenworth, do. per do.	5 00
Do. D. McCormick, do. per do.	5 00
Do. From several individuals, do. per do.	11 00
Do. Rev. Gardiner Spring, D. D. per do.	25 00
Oxford Chester. Co. Pa. Cong. amt. collected per Rev. E. Dickey, D. D.	18 00
Princeton, N. J. From aux. society in part, per Rev. G. S. Woodhull,	10 00
Pigeon Creek, Pa. Aux. Miss. society, per S. Thompson, Esq. Tr.	31 00
Pittsburg, do. 2 Pr. ch. per do.	55 00
Do. Donation from Theological Students, per do.	9 25
Do. do. do. C. McPherrin per do.	50
Poland, Ohio. From aux. society 1829-30, in part per Rev. T. Barr,	7 50
Philadelphia. Colls. and subsp. in 8th Pr. Church, per H. McKeen, Esq.	86 46
Do. Donation from a female member of do. per do.	100 00
Do. Coll. at Concert of Prayer 2d Pr. Church,	38 32
Do. Amount subscriptions, 1830, do.	72 25
Do. Additional do. do.	2 00
Do. do. do. do.	12 00
Do. Amount subscriptions, 4th Pr. Church,	24 00
Racoon Cong. Pa. Aux. Missionary society, per S. Thompson, Esq. Tr.	23 25
South Carolina. Cash received from a Missionary,	5 00
Shelby Cong. N. Y. from ladies of the congregation per Rev. D. Page,	3 50
Do. do. gentlemen do. per do.	2 75
Spring Mills, Sinking Creek aux. society, per D. Duncan, Tr.	22 75
Washington, Ohio. Collection at a public meeting, per Rev. J. L. Belville,	15 00
West Mendon, N. Y. Aux. society, per Rev. G. G. Sill,	20 00
Do. Collection on Thanksgiving-day, per do.	5 00
Missionary Reporter. From sundry subscribers,	92 50
	$1,929 92

SOLOMON ALLEN, *Treasurer, No.* 18, *S. Third street.*

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

Suggestions Advisory to Candidates for the Gospel Ministry.

(*Continued from page* 78.)

III. Another topic, on which we would submit a few thoughts, is the attention due to the preservation of health. This is a matter of so much importance that all teachers find it necessary to counsel their pupils frequently and seriously on the subject. Yet young men, particularly those who feel themselves under religious obligations to make the best use of their time and opportunities, are very apt, in the ardor of their zeal, to neglect the voice of experience, in this respect until their constitutions become radically impaired, and the adoption of preventive measures is either impracticable or useless. Hence many young men of unequivocal piety and high promise, are consigned to an early grave; and a prejudice is, thus, fostered against a thorough course of study, not a little injurious to the cause of sound learning.

Every student should regard the care of his health as a religious duty. The connection between mind and body, in man, is so intimate, that the one cannot be affected, injuriously, without impairing in some degree, the free action and healthful vigor of the other. Let your muscular powers become enfeebled, and your nervous system acquire a morbid sensitiveness, and what, of comfort or usefulness, can you reasonably count upon? The body is the apparatus of the mind, as well in the acquisition, as in the communication of knowledge. Hence bodily disease, invariably checks proficiency in study, and renders the vigorous and effective discharge of professional duty impossible.

The means of maintaining and promoting good health are various. We shall notice a few, very briefly. And, in the first place, we remark, that a peaceful and benevolent state of mind, is favourable, if not essential to the full enjoyment of this inestimable blessing. All harrassing solicitude, arising out of engagements entered into without a reasonable prospect of being able to fulfil them; —gloomy forebodings, in relation to events over which we have no controul; —fearful anticipations of evil, in reference to ourselves, or others, for whom we feel deeply interested;—all malevolent emotions, such as anger, envy, jealousy, hatred, and revenge, are to be deprecated and scrupulously guarded against, not only as incompatible with the principles of our holy religion, but as inimical to peace of mind and, of consequence, to the healthful operation of the various and delicate organs of our animal system.

But, as means of more direct influence, in promoting good health and having strong claims to the attentiou of students, we may mention regularity, or something like system, in the taking of *food, sleep, and exercise.* In regard to the first of these, we have only to remark, that it should be nutritious, and be taken frequently, rather than in large quantities at once. This, to some, may appear to be a matter of little moment; but to persons of sedentary habits, it is found, by experience, to be of real consequence. As to drink—pure water is the best, the safest, and the most healthful. It is nature's beverage,—the grand diluter—the very article which the beneficent Creator has provided, in rich profusion, for the use of man and beast. Distilled, and ordinarily fermented liquors, are not only needless, but pernicious. All artificial stimulants produce indirect debility; and except when taken as a medical prescription, ought to be discarded.

What we mean by *regularity in taking sleep* is, that a certain portion of time should be allotted to this demand of nature; and, that the season appropriated to it, should not, ordinarily, be invaded, either by business, or the attractions of society. The practice of intruding upon the hours of sleep, is too common especially, with those who are fitly called *hard students;* and the mischiefs, which it produces, are the more scrupulously to be guarded against, because they are generally, so insidious as to be unsuspected by the patient, until he finds himself a confirmed valetudinarian. To say nothing of the ill effects of this practice upon the eyes, which are often ruined by it—all experience proves, that close study, continued to a late hour in the evening, unfits the human system for quiet and refreshing repose. Every devotee of the midnight lamp, knows something about the difficulty of coaxing himself to sleep, after having been intensely engaged, for hours in succession, on subjects of a recondite, or highly interesting character. The writer, taught by painful and perilous experiment, would warn his yong brethren of shoals and quicksands, on which his own constitution was well nigh wrecked. Often have wakeful restlessness, distressing dreams, exhaustion, lassitude, languor, and strong temptation to encroach, by way of reprisal, on the active duties of the following

day, admonished him that he was doing violence to nature, by carrying his studies into the season of rest; and he records it, not without some feeling of self-reproach, that he was so slow to take the alarm: Had he persisted a little longer, the effects would have been fatal.

But, among the means of maintaining and promoting health, that of regular and systematic exercise—exercise, we mean, of the corporeal powers, in one way or other, is worthy of special regard. Man was formed for action; and neither body nor mind can continue long in a healthful state, without it. The ancients understood this principle well; and a useful lesson may be taken from their practice. The Persians, Greeks, and Romans, whose policy it was to rear a race of warriors, accustomed their youth to exposure and athletic exercises, from their early boyhood. And he who would wish to be fitted to "endure hardness as a good soldier of Jesus Christ," should subject himself voluntarily to some such discipline. One who has been used, from childhood, to a sedentary way of life, will of course, suffer less, from the want of exercise, than those who retire from agricultural or mechanical occupations, at a more advanced age; which is the case with a large proportion of those youth, for whose benefit these suggestions are designed. Take a youth in his teens, who has been used to any active employment, in the open air,—set him at his books, and let him pore over them, day after day, from eight to twelve hours in the twenty-four—and, as the natural and certain consequences of so great and sudden a change of habits, you may expect depression of spirits, discouragement, discontent, and in a few months or years at most, the utter prostration of his powers, both of body and mind. Instances, such as is here supposed, are of frequent occurrence. The human constitution, flexible and capable of accommodating itself to circumstances as it is, cannot undergo extreme changes suddenly, without detriment.

It is not within the scope of these remarks to enumearte the varions exercises which may be advantageousla used, —or to institute comparisons, with the view of recommending those that we deem most eligible. Regard must be had, of course, to the lacation of the student, and to the varying seasons of the year. The usual sports of school-boys, are not, we suppose, suitable for young men, who have the ministry in view; though in the absence of more appropriate means of recreation, there may be no harm in the use of them. The cultivation of the ground, or, when the weather will not admit of this, the operations of the work-shop are commendable, not only because healthful, but because they may be made the means of support, in part, to those whose pecuniary circumstances are rather limited. To secure to the pupils the opportunity of productive manual labor, it were desirable that every respectable institution of learning have attached to it, a lot of land, or a work shop, with appropriate implements. Without some such provision, and the allotment of a certain portion of time, every week-day, to this purpose, *regularity*, in the taking of exercise, which is essential to its *utility*, can scarcely be expected from young men of sedate and studious habits. We close this article, with the testimony of Captain Partridge, a gentleman of experience and accurate observation, and well known as a teacher of youth, particularly with a view to a military life. After a minute account of several pedestrian excursions, during the last summer and autumn, in which he walked, carrying a knapsack of 20 pounds weight, together with his thermometer and barometer, at the rate of from 40 to 70 miles a day,—he remarks:—"Amongst the many important advantages that I feel I have derived from combining regular and, in some instances, severe exercises with study, is the enjoyment of almost uninterrupted good health. I am now, and always have been, entirely free from those debilitating affections under which so many of our literary men have sunk and are fast sinking. I know nothing of that fashionable disorder called dyspepsia, except the name. My appetite is uniformly good, and I seldom enjoy less than eight hours of sound sleep, out of the twenty four. I have, within twenty years, ascended and measured nearly all the principal mountains and eminences to the north and east of the Alleghany range—have been exposed to heat, cold and wet—not having had my clothes dry, in some instances, for six days in succession—have slept in the woods on the ground for several weeks,—have been subjected to all the varieties of living, from that which is obtained at the first hotels in the U. States, down to salt pork and dry beans, cooked in the woods; and after all, my constitution was never more firm and vigorous—nor was I ever capable of enduring more fatigue or greater exertion than I am now, at the age of forty-five. If, then, our literary men were to inquire of me what they must do to preserve and enjoy health, I should readily answer—discard about nine-tenths of the rules laid down by the pedantic writers and lecturers of the present day, on that subject—walk at least ten miles each day, at the rate of four miles an hour—about three or four times a year shoulder your knapsack, and with your barometer, &c. ascend to

the summits of our principal mountains and determine their altitudes, walking from thirty to eighty miles a day, according as you can bear the fatigue,—do all these, and I will insure you firm and vigorous constitutions and an entire freedom from those loads of debility, dispepsia, &c. under which so many of you are labouring and languishing out a comparatively miserable and useless existence: adhere to these rules, and study, however severe, will not injure you; on the contrary, your mental vision will keep pace with the improvement of your physical energies."

(To be continued.)

BOARD OF EDUCATION.

The only thing necessary to the success of this institution, under favour of divine Providence, is effective co-operation, on the part of our Presbyteries and Churches. This it ought to be remembered, however, is indispensable to the accomplishment of the object of its appointment. Originating with the General Assembly of our Church, and responsible to that body, for all its transactions, it surely has fair claims to the patronage of Presbyterians, unless there is something wrong in the administration of its affairs; and if this be the case, the wrong should be pointed out and measures taken to have it corrected: for the credit and prosperity of the church are intimately involved in the wisdom and results of her institutions. We make these remarks, not from despondency, or any serious apprehension of failure, in this benevolent enterprize, but to remind our friends, far and near, within the limits of our widely extended bounds that we do expect and greatly need their assistance. Since the complete organization of the Board, something has been done—though not so much as could have been wished; owing to the tardiness with which most of the Presbyteries move in the business. A plan of co-operation was published a year ago, designed to secure the joint influence and action of all our churches. —Several Presbyteries have declared themselves Auxiliary to the Board, on the plan submitted, and are going forward with commendable zeal, and cheering prospects. In regard to a large number of the Presbyteries, however, we are not aware that they have done any thing in the matter. We earnestly hope and request, that such will at their approaching meetings, previous to the next General Assembly, decide whether they mean to unite with us, in this work of faith and labor of love or not. The Board wish to know, what support they may count upon,—how far they can go, with prudence, in pledging aid to the applicants. It is highly desirable that every youth, of the right character, should be encouraged and assisted, as his circumstances require. Many interesting calls have been made upon the Board, within the last few months, which they have been obliged to decline, through want of means. This is a matter of deep regret; and the only remedy is *united effort.*— The Board have not appointed local agents, because it was thought better that that should be done by each Presbytery within its own limits. In this case, there would, it is believed, be a deeper interest excited and a considerable saving of expense. Why cannot the agents of the Board of Missions, act also, as the agents of this Board? The two institutions are closely allied,—their aim is substantially, one.

Extract from an address of the Trustees of Elkton Academy, Ky.

"The influence of prevailing habits of education on the political, as well as moral destinies of a people, is too generally admitted to require proof. The nature of our political institutions is generally thought to render them more than ordinarily dependent for their stability and happy effects on the general diffusion of intelligence and virtue. Such has been the opinion of the most venerated fathers of American liberty, and in this opinion we entirely concur. At the same time we believe, in common with many enlightened observers, entirely unconnected with our institution, not only that this great object has been, heretofore, too much neglected in the west, but that the common system of elementary education, both with respect to mental culture and moral discipline, is essentially defective. A candid examination of facts would, we think, fully justify us in this opinion. We know there are many highly honorable exceptions. We know also, many individuals, who amidst all the usual disadvantages on these subjects, have, by the mere force of talents and virtue, risen superior to circumstances, and deservedly

occupy conspicuous stations amongst the enlightened benefactors of the age. The genaral truth, however, is not to be affected by these admissions; and cannot, we are persuaded, be successfully controverted. The precipitate, confused and superficial course of elementary instruction, too generally prevalent in this country, has frustrated the otherwise just expectations of many a parent who would have spared neither pains nor expense in qualifying his son for distinguished literary and professional eminence. To such an extent has this unhappy system prevailed that it would require a degree of literary devotion not to be reasonably expected in mere temporary instructors, to institute a different course. Where the impression has been long and deeply fixed on the public mind that two or three years is a sufficient period to be applied to classical studies, those teachers who aim chiefly at the emoluments of the profession; and especially, that numerous class who embark in the business of instruction merely to enable them to enter upon what they, falsely consider more respectable professions, will readily fall in with the current of public opinion. So far is this from being matter of surprise, that it would be really in a high degree marvellous if it were otherwise. Hence, in a great degree, the disrepute into which classical education has fallen with many, otherwise well informed men.

But mere literary deficiencies, however great, are less to be deprecated than the absence of proper moral discipline, which too generally prevails. It is a notorious fact that many parents, who would be desirous of affording their sons the advantages of a liberal education, and who possesses ample means for that purpose, are deterred by fears of the injury likely to be sustained in their morals by an attendance on the public schools. And we verily believe that the apprehensions on this subject, so far from being causeless, are even less than the magnitude of the danger ought to excite.—Public Seminaries are proverbially "nurseries of vice;" and it will scarcely be pretended that those of our country form an exception. Hundreds of our most promising youth return periodically from the public schools, not only greatly deficient in sound literary accomplishments, but confirmed in idle, vicious and disgraceful habits, for which all the literary eminence ever attained by man would be but a miserable compensation. What, wonder that such causes should tend to produce apathy on the subject of education! What reflecting parent would, for the sake of a questionable good, expose his son to the imminent risk of great and permanent evil?

To the supposed existence of these facts, the Elkton Academy is indebted for its origin and distinctive character. —The sentiments of the Presbyterian church on the subject of education in general, and of ministerial education in particular, have long been before the public. While, in common with all other evangelical denominations, we hold undoubted and exemplary piety as the first and indespensible qualification for the ministry, and cheerfully admit that many persons destitute of what is usually called a liberal education, have, nevertheless, been eminently successful labourers in the gospel harvest; yet we also believe that a high degree of mental improvement is, in all ordinary cases, an important prerequisite for admission to the sacred office. The propriety of these sentiments it is not our present purpose to discuss. If we are not deceived, however, a tacit admission of their general correctness may be inferred from the increasing efforts amongst other denominations to promote the same objects.—But, be this as it may, it is well known to all who are conversant with the religious history of this country for the last thirty years, that the Presbyterian church has been surrounded with very strong inducements to relax from a rigid maintainance of her princeples on this subject; and that notwithstanding this, she has hitherto adhered to them so far as her circumstances rendered practicable, with undeviating firmness."

Receipts for the Board of Education, during the last month, ending the 26th ult. viz:

From Mrs. Blaine and family, of 2d ch. Philadelphia,		$10,00
Sixth church Philad.	66 50	
Do. monthly concert,	5 50	
		72 00
A member of 11th ch. Philad.		50
Roswell L. Colt, Esq. Baltimore, per Rev. J. K. Burch,		50 00
Fourth church, Albany, N.Y. per Smith and Willard		50 00
Female Friend, York, Pa. per Rev. Dr. Cathcart,		8 00
Congregation of Rev. M.L. Fullerton, of Hagerstown, Md.		26 50
Do. of Rev. John H. Kennedy, Washington co. Pa.		10 00
Annual subscriptions,		10 60
		$237 60

JOHN STILLE, Treas.